

2.

THE
EXPLICATION
OF THE
ARTICLES
OF

The DIVINE UNITY, the
TRINITY, and INCARNATION,
commonly receiv'd in the *Catholick*
Church, Asserted and Vindicated.

By occasion of the Late Books of the
Reverend Dr. SAMUEL CLARKE, and
his Opposers; and of another Book, by
a Learned *Socinian*.

With Two DISSERTATIONS; One
concerning the Meaning and Obligation of *Assent*
and *Consent*, or *Subscription* to Publick Forms,
impos'd by the Government in Church or State:
And the Other concerning the pretended Authority
and Rights of *private Conscience*, or the *Judgment*
of *Discretion* so call'd.

IN TWO PARTS.

By STEPHEN NYE, Rector of *Little*
Hormead in *Hertfordshire*.

LONDON,

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M. DCC. XV.

ARTICLES
OF THE
CONFEDERATION

THE UNITED STATES
OF AMERICA
DO hereby declare in Congress assembled
that these Articles shall be the
Constitution of the said United States

in all Cases not inconsistent
with the Articles of Confederation
and League now subsisting
between the said United States
and the said States of New York
and New Jersey

IN WITNESS WHEREOF
We have hereunto set our
hands and seals at the City
of New York the third Day
of September 1782

JOHN JAY
Secretary

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To my LORDS,

The Most Reverend

The Archbishops of
Canterbury and York,

And the Right Reverend

The Bishops of the Several
Diocesses of *England* ;

And to the Reverend,

The Deans, Archdeacons, and Proc-
tors of the Capitular and Parochial
Clergy ;

Assembled, and Sitting in their respective
Provincial Synods or Convocations :

These DISSERTATIONS concerning the *Divine*
Unity, the *Trinity*, and the *Incarnation*, are
most Humbly Presented and Submitted, by
the Author,

STEPHEN NYE.

TO HIS LORDS

The Most Reverend

The Archbishops of
Canterbury and York

And the Right Reverend

The Bishops of the several
Dioceses of England;

And to the Reverend

The Deans, Archdeacons, and Pro-
curetors of the Cathedral and Parochial
Clergy;

Assembled, and sitting in their respective
Provincial Synods or Convocations;

These Dissertations concerning the Rights
of the Clergy, the Tithe, and the Incumbent, are
most humbly presented and submitted, by
the Author,

STEPHEN WYKE.



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TO THE
Candid READER.



THE Contentions concerning the
Articles of the Divine Unity,
the Trinity, and the Incar-
nation, being lately reviv'd,
not only by Mr. Whiston, and those that
have wrote against him; but by the Books
of Dr. Clarke, and of his Opposers: And
having seen those Books, on both sides,
I judg'd it, if not necessary, yet very
convenient to publish also this short Trea-
tise, on two Accounts. The first, because

6 To the READER.

Dr. Clarke and Mr. Whiston have clearly stated their Doctrine and Notions, as well as offer'd their Arguments and Proofs: but the Writers on the other side, tho' learned Men, content themselves to oppose the Doctrine and Reasons of Dr. Clarke and Mr. Whiston; without stating (I mean, without declaring and explaining) the Doctrine and Meaning of the Church, in, and concerning the controverted Articles. One knows not at all what they mean by Persons, or Incarnation, or the Unity of God; or they speak (others of them) so generally, that if indeed they confute Error, yet they establish no certain Truth. We ought, methinks, to begin every Disputation, with explaining and ascertaining the Terms of the Questions: As here, Are there three Divine Persons? How are three Divine Persons but One God? Hath there been an Incarnation of God? These being the Questions, 'tis necessary to declare very explicitly, what we intend by Persons, and what again by Incarnation; and

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To the READER. 7

how the real Unity of God, in a Trinity of Divine Persons, is intelligible, defensible and true? For without Ideas or Meaning to these Terms, and to such speaking, we hold nothing at all; and with wrong ones, as too often it happens, we may be in worse Errors than are those that we oppose.

And, secondly, because these Dissertations will be an easy Manuduction to younger Students, and the capable Laity, to a right apprehending the meaning of the Church, in her Creeds, Liturgy, and Offices; when they speak of the Unity of God, the Trinity of Divine Persons, and of God made Man. Which evidently are Articles so weighty, so requisite (at least) to be duly apprehended, (because they are so much of the Essence of the Christian Religion;) that 'tis scarce excusable in any grown Persons, and much less in such as claim Holy Orders, not to know the current Doctrine and Explication of them, by the Catholick Church.

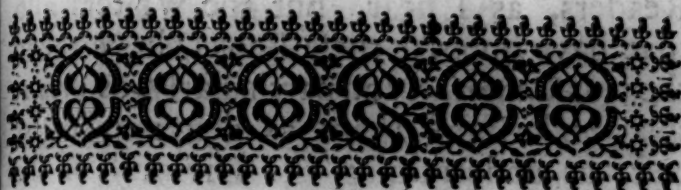
8 To the READER.

As to my Presenting, or Dedicating, these Dissertations to the sitting Synods of our National Church, there is no Ambition in it: for I mean only hereby, to acknowledg (according to the XXth Article) the Authority of their Determination, in the Questions of Religion.

Stephen Nye.



THE



THE
EXPLICATION
OF THE
ARTICLES
OF

The Divine Unity, the Trinity, and Incarnation, commonly receiv'd in the Catholick Church, Asserted and Vindicated.

PART I.

SECT. I.



THE two Books of Dr. *Clarke's Scripture-Doctrine* of the Trinity, and *Reply to Mr. Nelson*, and the learned anonymous Author of the *Considerations*, have occasion'd (as they speak) a *Panick*, a false

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false *Alarum* to very many. Not only most Readers, as I hear, but the Writers also that have oppos'd these Books, have taken them as *Unitarian*, and particularly, as *Arian*: they understand them as denying, or at best, as undermining the Divinity of the Second and Third Persons in the Christian Trinity; and as saying, and contending, by a very long and operose Proof, that only the *Father* is really and truly God. But these Books are in truth as contrary to the *Arians*, as to the *Socinians*; a Plurality of Gods, three distinct Divine MINDS, and SPIRITS, are much rather the Design of these Books: a Design, as it seems to me, so evident, so largely and frequently, as well as openly pursu'd; that I wonder that any learned Readers, and much more that such Writers should mistake so widely, the intention of the Books they oppos'd, and undertook to answer to them.

We were best, in the first place, to show what is indeed the Doctrine of these Books, concerning the Divine Persons, the Incarnation, and the Manner and Reason of the Divine Unity, or, how there is but one God; from the Expressions in them, that seem most to diminish the Second and Third Divine Persons, as well as from those other, that (as I said) make them to be MINDS, and SPIRITS; and such
Spirits

Spirits as are as truly and perfectly GODS, as the first is God, and a God.

I say then, these Books (at the Pages of them here noted) do teach, concerning the words Person, and God; concerning the Father, the Son, and Holy Spirit, consider'd *distinctly*; concerning the same, as consider'd *conjanctly*: of the Divine Incarnation, and the Reason and Manner of the Divine Unity, or in what Sense and Respect there is but one God; as here followeth.

Of the Term or Word PERSON.

Reply, p. 48. "There is in Nature no other Notion of the word Person, than as it signifies *an intelligent (or rational) Being*. P. 159. My Notion of the word *Person*, is the common and natural Notion of all Men, that have not learned the Jargon of the *Schools*."

I confess, I was next to amazed, that Books chiefly written to the Learned, and by a most learned Person, should advance (and in such confident manner) what there is no Smatterer in Learning but knows, that the very contrary to it is not only true, but confessed among all learned Men, of all Parties.

And why is it said, the *Jargon* of the *Schools*; when the meaning must be, the Non-

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Nonsense and Impertinence of *the Doctors of the Divinity-Chairs*, in all the greater Universities of *Europe*; and from those Chairs called to the principal Trusts and Dignities in the Church?

These Writers may be divided into the more Antient, and those since the Reformation: *both* were generally Professors of the *Chairs*, as we said, and both consummate *Philosophers*; more especially *Logicians* and *Metaphysicians*. The Fathers were *Orators*, and some few of them *Criticks*, that is, able *Grammarians*; but not excelling in Logick or Metaphysicks, neither did they bring Divinity into a Method or System, nor argue so accurately as do the other, on the more abstruse Questions and Controversies of Theology; nor was it possible that they should, having almost no other foundation but *Grammar* and *Rhetorick*.

The latter *School-men*, as these Doctors are usually call'd, have added *Elegance*, to Accuracy and Method; more especially the *Germans* and *Spaniards*: such as *Suarez*, *Vasquez*, and *Bannes*, among the *Spaniards*: among the *Germans*, *M. Becanus*, *J. H. Possewitz*, *P. Voetius*. Of the *English*, Mr. *Baxter* was the ablest *Scholastick* of the last Age; as is seen in his *Methodus Theologiae*, and *Catholick Theology*, Books that cannot be too much commended: and the rather, because

because they come nearest to (or rather, fully come up with) the Doctrine of the Church of *England*, in all controverted and dark Articles, of any Systems or Books of Controversy (whether our own, or from beyond the Waters) yet published. Of the signification of the word *Persons*, we shall speak duly hereafter.

Of GOD.

Reply, p. 119. "The Title Lord God, in the common and natural apprehension of Mankind, is a personal Character, expressing *relative* Perfections; namely, *Dominion* and *Government* over the Universe."

By what will follow hereafter, it seems to be intended to signify, that GOD is the name of a *social Government*, manag'd by three distinct *Divine* Beings. By this, if it passes, a way is opened to resolve the Unity of God into a mere *political* Unity, that is indeed a *Society*; not a real, a physical, or natural Unity, as is believed in the Church. Such an Unity as is natural, a *numerical* Unity, as they speak, would destroy the whole Design of these two Books.

Scripture-Doctrine, p. 428. "God is not a Being compounded of *Three Persons*."

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Such Expressions have made this Author suspected of *Arianism*; but there is no Cause for it: I will answer for it, that he is nothing of kin to the *Arians*. His meaning here is; God is not one Being, compounded of three *such* Persons (that is, *Distinctions* or diacritical *Properties*) as the *Schools* and *Chairs* have falsely called Persons; for God is indeed *three Divine Beings*, that governing the Universe by a joint Concurrence and *unanimous* Consent and Agreement, do therefore make *one Monarchy*, or what is the same, *one God*. But to this, we shall see, he adds another Explication or Account of the Unity.

Of the FATHER.

Scripture-Doctrine, p. 244. "The Father
 " (or first Person) is, absolutely speaking,
 " the God of the Universe; the God of
 " *Abraham, Isaac, and Jacob*; the God of
 " *Moses, and the Prophets*; *the God and*
 " *Father* (as saith the Scripture) of *our*
 " *Lord Jesus Christ*. P. 297. The Father
 " both made, and governs the World, by
 " the Operation of the Son. P. 245. The
 " Scripture, when it mentions *the one God*,
 " always means *the Father*. P. 328. Things
 " are appointed by the Father, brought
 " into Being by the Son, and perfected
 " by the Spirit. P. 354. All Prayer is to
 " be

“be directed, primarily and ultimately
“to the Father.”

These Expressions, I confess, collected first separately, and then laid together, may seem a deep *Arianism*; but suffer him to say the whole that he has to say, and he will equal the other two Divine Beings to the Father. He will leave to the Father a Pre-eminence only of Dignity and Honour, not of *absolute* Perfections, or of real Power.

Of the S O N.

Scripture-Doctrine, p. 367. “The *Distinct-*
“*ness*, and *Dignity* of the Son, was not
“revealed in the Times of the Old Testa-
“ment. P. 272. In what particular man-
“ner the Son derives his Being from the
“Father, the Scriptures have no where
“declared; and therefore *Men* ought not
“to define. For Generation, when ap-
“plied to God, is a *figurative* word; fig-
“nifying only *immediate Derivation* of Be-
“ing, from God himself: and *only-begotten*
“signifies only, to be *so* deriv’d from the
“Father, as thereby to be *distinguish’d* from
“all other Beings. P. 128. The Son was
“*revel’d, brought forth*; but how, the Scrip-
“tures are silent. P. 276. They are there-
“fore to be equally blamed, that say, the
“Son was made *out of nothing*; and they
“again

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“again that say, He is *the self-existent Substance.*”

That is, the *Arians* and the Church are equally blameable, for their Presumption. But if there be no *Middle* conceivable between these two, *created*, and *generated* of the Substance of the Father; (as Souls, were thought by St. *Austin* and the *School-Doctors*, to be generated by Souls, because they supposed that Spirits may some way generate as well as Bodies:.) then the Doctor's Scrupulousness here is a needless Scepticism or Niceness; and after all, he must declare either for Generation, or Creation.

P. 297. “The *Λόγος*, the *Word*, or *Sort*, “is not the *Λόγος ενδιδεχόμενος*, that is, the Internal *REASON* or *WISDOM* of “God, which is no other but an *Attribute*; but is a real Person:” [that is, according to him, an intelligent *rational Being*.]

That the Son is a real Person, he knows well, that we grant; because a Person is not an Intelligent or Rational *Being*, but a Mode, Property, Power, or other such *Distinction* of a rational Being.

As to that; the *Λόγος*, or Son, or *WORD*, is not the internal Reason, or *WISDOM* of God; which is in truth but an *Attribute*. No body ever said, the second Divine Person is *WISDOM* the *Attribute*;

bute; but the *generated* WISDOM, that is the SELF-KNOWLEDG of God, even the Knowledg that is *Begotten* within himself, by his Consciousness and Contemplation of his own infinite Perfections.

In the Beginning was the Λόγος, or WISDOM, saith St. John. We cannot imagine any but an internal WISDOM; or *that WISDOM* to be any other, but the Offspring of the Divine INTELLECT: which two therefore are called, by the Antients, and the Scripture, the *Father* and *Son*. And such way of speaking was as usual with the Antients, as 'tis uncommon and rare in the *English*, or with the Moderns. But if we will truly interpret Scripture, or understand the antient Doctrines, we must attend to *their* Forms and Modes of speaking: Of which, more hereafter.

P. 197. "The Λόγος or Son, during the Incarnation, did so far DIMINISH himself; that he was all along under the Conduct and Guidance of the Spirit. P. 368. At the Incarnation the Son EMPTIED himself of that Glory, by virtue of which he is described (in Scripture) to have been *in the Form of God*."

God is neither empty'd, nor diminish'd by the Incarnation, or other ways. He becomes not thereby commensurate to, or hindered by, the assumed human Nature;

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but acts *in* it, and in some cases *by* it, after an Omnipotent and Omniscient manner. Our Saviour indeed saith, *I by the Spirit of God cast forth Devils, Matth. 12. 28.* But *Grotius* and *Hammond* interpret it thus; "*I by the concurring Power and Operation of God, do cast forth Devils:*" And *St. Luke* confirms and assures their Interpretation, by expressing our Saviour's meaning in these words; *I, by the Finger of God, cast forth Devils.*

In the Explication of the Article of the Incarnation by the Church, all things are both easy and consistent. She saith, God was incarnate; *that is*, did so assume, and inhabit the human Nature, as to communicate thereto all the Power and Knowledge that the ends of the Incarnation did, from time to time, necessarily or duly require: yet so, that the Humanity was sometimes left to its own Conduct and Powers, as (in particular) in most, or all ordinary human Cases; and sometimes was to pray for the Assistance or Concurrence of the (indwelling) Divinity. And the Reason is express'd by the Apostle, in these words: *He was made like to his Brethren, that he might be for them a merciful and faithful High-Priest; for in that himself had suffer'd, he was disposed to succour them.* But things go not with like facility and justness, as expounded *Dr. Clarke's* new way.

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According to his Explication, the Divine BEING incarnate, was so disabled by the assumed *Flesh*, as even to lack the Guidance and Aid of another, of the third Divine Being. 'Tis marvel that he did not see, how inconsistent, unsuitable, and (indeed) impossible his Scheme in the case is; for he introduces the *immediate Maker* and *Rector* of the Universe, (for so he affirmeth of his second Divine Being, the Being or Person incarnate) as so debilitated and broken in all his Powers, by the human *Flesh*, that nothing was done by him; but all (even his Miracles) by the Divine Being, who is Third in Order. They are Fictions equally impossible, and inept.

P. 296. "The Son is God, not so much
"in respect of his *Substance*, as of his *relative* Attributes; that is, of his Power,
"Justice, and *Dominion*: He hath all Divine Powers, but *Supremacy* and *Independency*."

For the former of these, he saith it often of all the Divine Beings, that each of them is God, not so much in respect of his *Substance*, as his *Dominion* over the World, and his relative Attributes of Justice and Power: meaning, I think, God is not the Name of a *particular Being*, but of a *Government*, managed by three distinct Divine Beings.

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He saith here, again, the Son hath *all Divine Powers*, but Supremacy and Independency. He hath then all *absolute* Divine Powers and Perfections; and for the Supremacy and Independency, they are but Titles or Names, as expounded by Dr. Clarke. For the Supremacy of the *Father* is only, according to him, that he is the *original* Author of Being and Divinity, to the other two Divine Beings; and his Independency is only, that himself is *undervived* from any other, as well in respect of Divinity as Existence. Briefly, in all the absolute or relative Perfections (Power, Knowledg, Sanctity, and the rest) the three Divine Beings are equal, but only the *Father* is underiv'd, and he is Author of Existence and Divinity to the other two. It is not a *real* Superiority or Advantage; for who have *all Divine Perfections*, whether underiv'd or deriv'd, are as truly and compleatly Gods, as is God underiv'd: nor is there any difference between saying, the Son hath *all Divine Powers*, and the Son hath *all Divine Perfections*. But hereafter he will say that also. Two Sons having all *human* Powers, all the essential and integrating Perfections of the *human* Nature, are equally *Men* with their Father, tho *deriv'd* from him. But Dr. Clarke will say all this more plainly hereafter, and oft-times, that 'tis a very
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mistaken Imputation on him, that he is an *Arian*.

P. 313. "The Son, in making the World, and in all his other Operations, only exerciseth the Power of the *Father*, communicated to him after an *ineffable* manner."

I grant it were *Arian*, if the whole meaning here were not; "The Power of the Son is a *deriv'd* Power, deriv'd to him from his *Father*, with his *Nature*, and in his *ineffable Derivation from the Father*." He calls it the *ineffable* Derivation, and Derivation in an *ineffable manner*; because he thinks (we shall see) the Scriptures have not determin'd the *manner* of the Son's Derivation from the *Father*: He equally rejects *Generation* and *Creation*. That we have rightly interpreted the Doctor's meaning, will appear by other clear Passages hereafter cited.

P. 316. "The *immediate* Maker of the World, is the SON in his own Person; but the *Father*, who appointed the WORD to make the World, is the principal Author of it."

He cites approvingly this Doctrine of *Origen*, *L. 6. contra Cels.* and frequently saith the same himself.

P. 287, 288. He giveth here a very ingenious account of what some of the first and chief Fathers say of the *Messias*, or Son; whether

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ther he be the internal WISDOM of God, or a *subsisting* Person, that is, a distinct Intelligent BEING? He grants, that the Fathers, by him cited, speak both uncertainly and variously, to that question. But whereas he adds, *To the times of the Schoolmen*; it appears, that his acquaintance with the Fathers and Antiquity, comes not below the times of St. *Basil*; and the two *Gregories*, *Nyssen* and *Nazianzen*; and is chiefly among the *Greek Fathers*. For 'tis certain, that from the time that the Writings of St. *Austin* were published, and became generally known; that is, from about the Year of our Lord 450, and near 1300 Years ago, and about 700 Years before the *School-Doctors*, there hath been a perfect Agreement and Consent among all the great Writers, and all the Churches, in the Article of the Trinity. The Churches and Writers, from the publication of St. *Austin's* Works, have been unanimous in the Belief and Doctrine, "That there is
 " but one Divine BEING, SPIRIT,
 " or MIND; and that the three Divine
 " *Persons* so called, are no other than that
 " Divine Spirit and Being, subsisting after
 " three Modes or Manners. They are
 " God, consider'd under the *real* Distinc-
 " tions of *original* Wisdom, or Divine IN-
 " TELLECT; of generated or *begotten*
 " Wisdom; that is, God perfectly SELF-
 " KNOW-

“KNOWING; and of beatifying
“Love, or God self-enjoying and SELF-
“DELIGHTED.”

These *Distinctions* were call'd Persons of the Godhead, because Person did not then signify (as sometimes now it doth, especially among the *English* Vulgar) an intelligent or *rational Being*; but an Accident, Mode, *Distinction*, Character, Property (external or *internal*, as *Vallensis* speaks) of a rational Being. And the Persons had the Names of *Father*, *Son*, and Spirit or *Spiration*, in the analogical and reductive Sense only: That is, to use the words of *Tertullian*, *Quatenus omnis Origo, PARENS dicitur; & omne quod ab Origine profertur, PROGENIES*: “Every Cause is call'd FATHER, and every Effect SON or Offspring. *Lib. adv. Prax.*” Like to which of *Tertullian*, is the Observation of *St. Basil* in the case; *Neque Filii neque Generationis nomina propria sunt Divinitatis, sed ex humana similitudine provecta*: “The Terms SON and BEGETTING are not properly us'd of the Divinity; but are *figurative* Expressions, in way only of imperfect Similitude to *human* Generation and Relation.” And this *figurative* manner of speaking went so far among the Antients, especially when they spoke of *mental* things, or the Produce or Effects of the Mind, that as *Petavius* (after others) hath observ'd,

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they call'd the Authors of Books *Fathers*,
and their Books their *Sons*. *De Trin. lib. 5.*

c. 1. §. 5.

P. 322. "The Son doth all things ac-
"cording to the Will, and by Authority,
"of the Father."

But he means, we shall see, by the Au-
thority of the Father, which was *deriv'd*
to him with his Nature, and in his ineffable
Production; so that this Authority is *con-*
nate and natural to him. Yet sometimes he
seems to explain it thus, by Authority of
the Father, *as always concurring with his*
own.

P. 372. "The Honours paid to Christ,
"or the Son, are not so much upon the ac-
"count of his metaphysical *Essence*, as of
"his Benefits, and his Attributes *relative* to
"us, and his *Authority and Dominion* over
"us."

He saith the same of the *Father*; and his
Meaning in it, seemeth to be, that God is
not the name of an (Omniscient, Almight-
ty, and most Perfect) Substance, Essence,
Being or Beings, *as such*; but of those Be-
ings, *as united in a social Government*: and
consequently the Honours paid to them, or
to any of them, are paid to their *Dominion*
and Authority over us, rather than to their
metaphysical *Essences*; that is, to their Di-
vine *Natures*, or the Perfections of those
Natures.

I think

I think rather contrary ; that we owe *Divine* Honours to *Divine* Beings, on account chiefly of their *Natures* (call'd here by Dr. *Clarke* their *Essences* ;) that is, to their *absolute* more than to their *relative* Perfections and Attributes : For Honour due to others, should not be measur'd so much by so mean a Principle as Self-Interest, or by Benefits receiv'd or hop'd for, as by the real Excellence and Perfections of that Being or Beings, to whom it is due and payable.

P. 442. " The Son is *equal* to the Father, " as touching his Godhead ; as much equal " to the Father, as he that deriveth his Essence and Being from another, can be " equal to him from whom he is deriv'd."

That is, they are equal *in Nature*, and in all the *Perfections* belonging to that Nature. As remote from *Arianism*, as from *Socinianism* ; but he might equally have said, Father and Son in the Divine Trinity are two *equal* Gods, as truly as a *human* Father and Son are two *equal* Men, or are equally *Men*. He concludes that Paragraph, with these words :

" In a word, the Son is *equal* to the Father, in every such sense, as is consistent " with the foregoing words of this Creed, " *The Son is of the Father.*"

As who should say, there is no other Inequality between these two Divinities, than
between

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between a *human* Father and his Son ; which is only, that one is Father and the other Son : which is a Superiority only of *relative* Dignity, not of *Nature*, or of the *Perfections* in their kind, that is in the *human* Kind.

P. 442. “ The θεότης, the Divine POW-
“ ER, DIGNITY, DOMINION,
“ and *all* other Attributes, (of which only
“ the Scripture speaketh ;) can be, and is,
“ communicated (in an *ineffable* and *incom-*
“ *prehensible* manner) to the Son ; but not
“ the τὸ ἀγέννητον, or to be *underived*.”

Very exprefs; it could not have been said more plainly, that there is no other Superiority or Inferiority between these two Divinities, or two Divine BEINGS; but that the Father is *underived* from any, the Son is *derived* from the Father.

When he saith, *all* the Divine Attributes, of which only the Scripture speaketh, may be, and are communicated to the Son ; it is said, because the Doctor holds, that the Scripture describes God to us only by his Attributes, his *absolute* and his *relative* Attributes ; without meddling, as *Philosophy* and the *Schools* do, with his metaphysical *Essence* or *Substance*, of which it saith nothing ; nor determineth whether it be *communicable* or not.

And when he saith, the θεότης or Divinity is communicated to the Son *in an ineffable*

effable and incomprehensible manner; it is said, because the Doctor thinks, that the *manner* of the Son's derivation from the Father, (namely, whether by Generation or Creation, or otherways) is not revealed in Scripture; but is a Secret and a Mystery by us *incomprehensible and ineffable*.

We ought to observe, that these two Passages are a Key to all the (seemingly) *diminishing* Expressions in these Books, concerning the Son; his *Sub-ordination* to the Father, and his *Dependence* on the Father: For the Subordination and Dependence are only in this respect, That the Son hath derived his Being and Divinity from the Father, or first Divine Person; as a human Son derives his Being and Humanity from his Father, but *is in Nature and Perfections co-ordinate* to his Father.

P. 287. "The WORD or Son was
"sent into the World to assume our *Flesh*,
"and to *die* for the Sins of the World."

It lacketh Explication, in what sense the second *Divine* Being *died*, or could die. And again, that he assumed our *Flesh*; for did he not assume the whole Nature of Man, a human *Soul* as well as Body?

P. 298. "The Scripture giveth to the
"Son all the highest *Titles*, and greatest
"Things; even such as include *all Divine*
"Powers, except *absolute* Supremacy and
"Independency."

But,

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But, as we have said, *absolute* Supremacy and *Independency* are in these Books left to the Father, only *as the Father is originally Author of Existence and Divinity to the Son*: for the Son, he saith both here and every where else in his Books, hath *all* Divine Powers and Perfections; but only to be *underived*. If the Son hath all the Divine Perfections and Powers, but to be underived or self-originated, his *real* Subordination and Dependence must be purely voluntary, from *Piety* and *Gratitude*; and, he is as perfectly God, and *a* God, as is the Father.

P. 304. "The Son is *in this* subordinate to the Father, that he derives his Being and Attributes from the Father; the Father nothing from him."

Here again, the whole Pre-eminence of the Father, and his Supremacy, are expressly *limited* to the *πρὸς ἑαυτὸν*, or that the Son (as a Son) is derived from the Father; and the Father is self-existent, un-originated, and un-derived: that to impute *Arianism* to this Author, is quite to mistake him.

P. 332. "The Son acts in all things according to the Will, and by the Authority of the Father."

He means, and will shortly say so, by the Authority of the Father, derived to him

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him *with his Nature*, and in his *ineffable* Production.

P. 332. "Our Saviour, notwithstanding
"that the *Divinity* of the Son was inse-
"parably united to his *Flesh*, did (in ac-
"knowledgment of the *Supremacy* of the
"Father) always PRAY to him, and re-
"turn THANKS to him."

We have before explained what our Au-
thor means by the *Supremacy* of the Father;
that it is no other but the τὸ ἀΐψιον, or
that the Father being himself un-derived,
did derive to the Son both Being and God-
head: It is a Supremacy, only of *Order*,
and of *Dignity* between themselves; the
Son having *all* Divine Perfections, Powers,
and Attributes, but to be underived.

Reply, p. 52. "The Son is *really and truly*
"God, which no false Gods are; by de-
"riving a *real and true Divinity* from the
"ineffable Power of him, who alone hath
"un-derived Being and God-head."

That is, he is truly God, and a God,
which no false Gods are; by receiving *true*
and real Divinity from the Father, in his
ineffable Production, with his Being and
Nature. He says it somewhat more ex-
pressly, in these words, at p. 81. of the same
Book.

P. 81. "Christ is *by Nature* truly God,
"as Man is *by Nature* truly Man; not in-
"deed God *self-existent* and *un-originated*,
"which

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“ which is peculiar to the Father ; but as
 “ having *by that Nature which he deriveth*
 “ *from the Father*, true *Divine* Power and
 “ Dominion over all, in subordination to
 “ the Father.”

It appears then, uncontrovertibly, that the Subordination is only in respect of *Order*, and *Dignity* among themselves ; or from *Gratitude* and *Piety* towards the Father, as Author of Being and Divinity to the Son : For as to the rest, the Son (he saith) is as truly God *by Nature*, (by the Nature derived to him in his Production by the Father) as a Man is *by Nature* truly a Man. Again, in the same Page and Paragraph ;

“ Christ hath, *by that Nature* which he
 “ derived from the Father, true *Divine*
 “ Power, and Dominion over all things
 “ both in Heaven and Earth, in subordi-
 “ nation to the Father ; who alone is ab-
 “ solutely, *of himself*, supream.”

He intends to say, the Father, because he is *un-derived*, is therefore Supream over all *of himself*, or *from himself* ; but the Son, because *derived*, therefore his *Divine* Power and Dominion over all things, came indeed to him (as was said before) *with his Nature*, but is not from himself, or of himself ; as is the Father's. He calleth this a *subordinate* Dominion ; because, being derived, it is *posterior* in Dignity, and in the *Order of Nature*

Nature (as the Schools speak) tho not of *Time*, to the Dominion of the Father.

P. 96. "The Son is also truly Good, by
" having the Father's Goodness communi-
" cated to him without measure."

Understand; communicated to him, not
by *Grace*, as to Men; but as he said be-
fore, *with his Nature*, in his *ineffable* Pro-
duction.

P. 119. "The Son, by communication
" of the Father's Power [*viz.* with his
" Nature, and in his Production,] is, also
" in subordination to the Father, truly
" Lord of all."

I would not omit it, tho it be but (pre-
cisely) the same that he had said at P. 81.
and which we there explained.

P. 171. "As the Father is the Fountain
" of all Power, so that our Lord saith, *I*
" *can do nothing of my self*: so he is also
" of all Knowledg; insomuch, that no one
" knoweth any thing, *no not the Son*, but
" by communication from the Father."

The Expression is much too general and
lax, as every one sees; but meant, as is
often aforesaid, of Knowledg communica-
ted to the Son, *with his Nature*, in his Pro-
duction by the Father. Which also he will
say very plainly and directly hereafter.

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Of the Holy SPIRIT.

Scripture-Doctrine, p. 301. "The Spirit
" was the *Conduſter* of Chriſt, and Author
" of all his Miracles."

P. 349, 350. "The Spirit is ſubordinate
" to the Son, both by Nature, and by the
" Will of the Father."

It appears, by what will follow, that ſubordinate by *Nature* here ſignifies only, that the Spirit is *poſterior* to the Son, *in the Order of Nature*; as the Son is poſterior, *in the Order of Nature*, to the Father; as he muſt needs be, being a Son. And by the *Will of the Father*, is only meant, the Father hath willed, in the firſt place, the Production of the Son; and then of the Spirit, who is (ſaith this Author) *the Spirit of both*: And thereby neceſſarily in the *Order of Nature*, poſterior to both. I take this to be his certain meaning, becauſe he often ſaith, the Son and Spirit have derived from the Father *true and real* Divinity, and are the ſecond and third *Divine* Beings, and have always *co-exiſted* with the Father: And hereafter he will ſay, as we ſhall note in its place, the *three* Divine Beings are *co-equal* in all reſpects, but the *τὸ ἀΐψιντος*, or that the Father alone is *underived*, and the other two *derived from him*.

P. 382,

P. 382, 383. "The Honours that we are
 "to pay, by Scripture-direction, to the
 "Holy Spirit, are, to baptize in his Name;
 "to *wish* Grace, Peace, and Blessing, from
 "him; to appeal to him, as a Witness, in
 "our solemn Affirmations; not to resist
 "him, not to grieve him, not to quench
 "his Motions. But the *Scripture* no where
 "directeth us to pray to him; nor doth
 "any where *directly* give to him the Style
 "or Name of *God*."

He doth not intend hereby to deny the
true and real Divinity of the Spirit, but to
 prove it: for some of these suppose his
Omnipresence, as to appeal to him as a *Wit-*
ness in our solemn Affirmations; or what is
 the same, to swear by him: and there is
 no difference between *wishing* Peace and
 Blessing from him, and *praying* to him for
 such Peace and Blessing. Nor do I think
 that Dr. *Clarke* layeth any stress on it, that
 the Scripture-Writers had no occasion, or
 did not judge it needful, any where, ex-
 pressly to call the Spirit *God*, having said
 of him (as Dr. *Clarke* interprets them) o-
 ther *equivalent* things: for hereafter he will
 acknowledg, that the three Divine Beings
 are all of them *co-equal*; and calling him
 every where a *Divine* Being, he knows
 that he hath called him *God*.

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Of the Father, Son, and Spirit, conjunctly.

Scripture-Doctrine, p. 292. "The Son and Spirit are not the same self-existent Being with the Father; so to say, is Sabelian and Socinian."

The Socinians will take it in good part, for it makes them *Catholicks*; for Dr. Clarke knows, that from the times of St. *Austin*, or for about 1300 Years last past, all the Churches have so believ'd, and all the *Fathers* and *Doctors* so taught. To obviate so great an Authority, what does he? Why, he calls his Explication of this Article, *the Scripture-Doctrine of the Trinity*; and there is a Rowland for your Oliver. But we shall certainly reply, that the Doctor's *stunning* Title, being honestly interpreted, is but thus much; "The Scripture-Doctrine of the Trinity, as Scripture is understood by Doctor Clarke." And we have to say of the ordinary *current* Explication of this Article; "The Scripture-Doctrine of the Trinity, according to all the Churches, Fathers, and Doctors, from St. *Austin* to our times." Or if you rather choose it, "The Scripture-Doctrine of the Trinity, according to the *Latin* and the *Greek* Churches; according to the *Romanists*, the *Protestant*, and *Reformed*." Verily, so great an Authority, even the Consent of

of all learned Men, of so many Ages, and otherways of so contrary Parties, and concerning an Article so long and well consider'd; is the same, as if we said in common cases, *the Consent of the whole (embodied) rational Nature.*

As to his Aphorism it self, the Son and Spirit are not the same self-existent *Being* with the Father; seeing the Father is confessed (on all hands) to be true God; it will follow, that either the Son and Spirit are not *God*, or they are *Gods* distinct from God the Father. Doctor *Clarke* would not willingly say (directly and expressly) either of these.

P. 441. "The three Divine Persons are
" *co-equal*, by a PLENARY communi-
" cation from the Father to the other two
" Persons, of POWER, KNOWLEDG,
" DIGNITY, and *all* other communica-
" ble Attributes and Perfections."

It is the Meaning and Sum of his two Books, and on which 'tis wholly needless to make any comment. And this Communication having been made, as he said before, *with their Natures*, or in their Production by the Father; and the only *incommunicable* Attribute, according to the Doctor, being the *τὸ ἀσώριστον*, or to be underived from any other; the imputation of *Arianism* and *Macedonianism* on Dr. *Clarke*, tho' by so many and so learned, must needs

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be laid down. This Passage, concerning the three Divine Beings, compared with what he saith of the *Son*, in his *Scripture-Doctrine*, at *Pag.* 298, 299, 300, 301; and of the *Spirit*, *P.* 302, 303. I say, those few Pages only of the *Scripture-Doctrine* being heedfully read, the Doctor's true Opinion concerning the Divine Being, will be certain to any such Reader.

P. 241. "There is one supream Cause
"and Original of all things, who is the
"Author of all *Being*, and the Fountain
"of all *Power*. *P.* 242. With this first and
"supream Cause, and *Father* of all things,
"did exist (from the Beginning, and be-
"fore all Worlds) a second *Divine* Per-
"son, who is the *WORD* or *SON*.—
"With the Father and the Son hath also
"existed (from the Beginning) a third
"*Divine* Person, who is the *SPIRIT* of
"the Father and the Son. *P.* 443. What
"is the proper metaphysical Nature, Es-
"sence, or Substance, of any of these
"Divine Persons, the *Scripture* hath no
"where declar'd; but describes and dis-
"tinguishes them by their Personal *Cha-*
"*raeters, Offices, and Powers.*"

Therefore, seeing they have all the *same* Powers and Offices, and that in their *personal* Characters they differ only as *derived* and *underived*, as doth a *human* Father and his Sons; how can we avoid the Consequence,

quence, that they are as *equally* Gods, and are three Gods, as a human Father and his Sons are equally *Men*, and three Men? The Doctor answers in these Passages of his Scripture-Doctrine.

In what Sense there is but one G O D.

Scripture-Doctrine, p. 332. “ The reason
“ why the Scripture, tho it stiles the Fa-
“ ther God, and stiles the Son God, yet
“ at the same time declareth that there is
“ but one God, is, because in *the Monar-*
“ *chy* of the Universe, there is *but one Au-*
“ *thority*; original in the Father, deriva-
“ tive in the Son.”

That is, *original* in the Father, as he was Self-existent, or underived from any other; *derivative* in the Son, as all his Power and Authority are, *together with his Being and Nature*, derived from his Father. So this first Account amounts to thus much, That we are not to think that two or three *Divine* Beings are, or *can be* one God Numerically, or as they speak, one God *in Number*. But they are one God, in a *Political* sense, as these two or three Divine Beings do jointly, and most *unanimously* govern the Universe: which hereby is a *Monarchy*, and *God* is the Name of the governing Divinities; not so much of each of them singly, as of all of them consider'd

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conjunctly; or consider'd as so united in one Care and Government, that their Government may be called a *Monarchy*, and they *one Monarch, or one God*.

If it seems Nonsense and a Contradiction, to call a *Social Government* a Monarchy, when indeed it is an *Aristocracy*; and again, that God should not be the Name of a particular *Being*, but of a *Social Government*: see here then another Expedient.

P. 428. "*The Godhead of the Father, of the Son, and of the Holy SPIRIT, is all one*; on account that the DIVINITY of the Son and Spirit, is no other than *what is communicated to them by the Father, as the only self-existent Original*."

As who should say, tho we grant, that the connate Attributes and Perfections of these three Beings are the same, and in the same Degree in all of them; yet the Weight and Dignity of *underived* or SELF-EXISTENT is such, and the Obligation and Debt, of Being and Divinity *communicated* to the other two Beings, by the *Bene-placitum* of the Father, is so insoluble and unspeakable, that thereupon well might the Scripture say *the one God*, and there is *but one God*; meaning, *in the highest sense, and by way of Eminence*; and in-

intending, the self-existent and *underived* Father.

This is the meaning of these two Answers, and they are capable of no other; especially being consider'd with the other (forecited) Quotations out of these Books.

S E C T. II.

I Think, by this time, we have the certain and full meaning of the Books we are considering; 'tis thus much.

I. There are three *Divine* Persons; and a *Person* is, with all Authors but the *School-Jargonists*, as much as to say, a distinct (intelligent or rational) *Being*.

II. Each of these *Divine* Beings hath *true and real Divinity*, and is as truly and really *God by Nature*, as Man is by *Nature* Man.

III. The Father, or first Divine Being, hath all Divine Powers and Perfections, of himself, or *underived* from any other; the other two have them by a P L E N A R Y Communication from the Father, *with their Natures*, and in their *Production* by him. But whether that Production were in the way of Generation, or of Creation,

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or perhaps in some other unconceivable and *ineffable* manner, the Scriptures have not defined; and therefore neither should Men presume to determine.

IV. The Father, however, is *supream*, and he only *independent*; independent, as having received his Being and Divinity from no other; and Supream, as being (originally) the Author of Existence and Divinity to the other two Divine Beings. And again, the Son and Spirit are *subordinate* and *dependent* Beings: Dependent, as having *originally* received their Divinity, and their Existence, from the Good-Pleasure of the Father; sub-ordinate, as posterior in *the Order of Nature*, as the Schools speak, tho not of Time, to the Father from whom they are derived. In all other matters, or with respect to all the *absolute* Perfections, these three Divine Beings are *co-equal*.

V. In that they are distinct BEINGS, INTELLIGENT and SPIRITUAL; they are so many distinct Divine MINDS and SPIRITS.

VI. As to the Relations that these Divinities have to us, to the Creation, and the Government of the Universe; all things were made, and are governed by this Oeconomy or Method; namely, that the Father *appointeth*; the Son and Spirit do *execute*, in such Order and Method, and
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in such Particulars and Cases, as the Father ordaineth.

VII. The Dignity of being *un-derived* from any other, which belongeth only to the Father, is such; and such the Obligation and Bond of *derived*, that is, of having received Existence and Divinity from the Father; that thereupon the other two Divinities do all things according to the Will of the Father, and even PRAY and GIVE THANKS to him.

VIII. The second Divine Being did assume our *Flesh*; to *die* for the Sins of the World. And the Incarnation did so DIMINISH, and even EMPTY him of his original and connate Powers and Glories, that the Spirit or third Divine Being was necessarily given to him for his Guide, Conductor, and Enabler; and it was the Spirit indeed that did all his Miracles.

IX. Thus there are three *true and real* Divinities; yet the Scripture always saith *one God*, because it means not one God in Number, or one only who is God by Nature; but that these three do jointly and UNANIMOUSLY govern the Universe, and by such their Unity, do truly constitute one Monarchy. Or, secondly, because the Dignity of *un-derived* on the part of the Father, and the Obligation of *derived* on the parts of the other two Divine Beings, are such; that most properly might the

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the Scripture say *one Godhead*, and *but one God*; intending thereby the *Father*, and meaning in the way of *Eminence*; that is, but one *God underived*.

X. This Explication of the Trinity in Unity, is confirmed by more than twelve hundred Texts out of the *New Testament* only; cited, and vindicated in the *Scripture-Doctrine*.

XI. The Explication of the Article of the Trinity, by such *Persons* as are only Properties, Powers, immanent Acts, Modes, or other like *Distinctions*, of an intelligent or rational Being, is *Sabellian* and *Soci-nian*.

Let us do right to Dr. *Clarke*; I believe this to be the Conception of the Trinity, of almost all our *Populace*: for being taught that there are three Divine *Persons*, whereof one is the Father, another the Son, a third is a Spirit or *Holy Ghost* in-effably derived from the Father and the Son; and not being taught, in Catechisms and Sermons, what is meant in this Article by the word *Persons*, and the other words, *Father*, *Son*, and *Spirit*, or *Holy Ghost*; they can scarce have any other but this *Tritheistick* Apprehension that Dr. *Clarke* hath advanced and defended. It appears, that he himself has not been able to lay down the Notion of *Person*, and the Conception that *Father*,
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ther, Son and Spirit, do usually and commonly import in familiar Speech, and ordinary Conversation; especially in the modern *English*. And divers private learned Writers, nay some of our *Bishops*, in writing upon this Controversy, use the term *Persons* in the sense intended by Dr. *Clarke*, and the *Vulgar*; so in particular did Archbishop *Tillotson*, in his four Sermons concerning the Divinity of our Saviour, (Serm. 2.) P. 120. and the Bishop of *Glocester* in his XXVIII Propositions, and his *Defence* of them. This last saith, "It seemeth a *Contradiction* to affirm, that the Divine *Persons* are not distinct *Beings* and *Minds*." Dr. *Cudworth*, so great a Philosopher, appeareth desirous to have been at liberty, rather to speak the *Philosophick* Language, and Language of *Nature*; the Language of his dear *Platonists*, that roundly said *three Gods*; than to be (so miserably) confin'd to the Language of Scripture and the Church, *but one God*. But Dr. *Clarke* hath made no such Innuendo's as did Dr. *Cudworth*.

I will grant farther to the Doctor, that divers of the Fathers, before St. *Austin*; and even many Writers of Controversy since, both Romanists and Reformed; do alledg for the Article of the Trinity, such Texts of Scripture, as did they really prove the Heads of Argument by them alledg'd,
do

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do prove a Trinity of Divine BEINGS and SPIRITS; and not the Trinity that those very Authors do intend, a Trinity of Divine *Persons*, properly so called; or God under the distinctions of Divine INTELLECT, Divine and Perfect SELF-KNOWLEDG, and beatifying Self-complacence, or SELF-DELIGHT. St. *Austin* was so much aware of this, of the unsufficient improper Proofs from Scripture, alledg'd by many for the true Trinity; that in his Books *de Trinitate*, he divers times takes notice, that “the safest
“and almost only Scripture-proofs of a
“Trinity of *Persons* in God, are those that
“direct us to know God by his *Likeness*
“and Image, the human *Soul*. The Soul
“is one in *Essence* or Substance; triple in
“*Powers, immanent Acts*, or Modes of exist-
“ing; it hath *Intellect, Self-knowledg*, and
“*Self-complacence*; and thus is *Three in one*:
“and the Soul being the very *Image* and
“*Likeness* of God, these *distinctions* must be
“more perfectly in him, than they are in
“us.” As I have more fully transcribed from this Father, in my *Institutions* concerning the Holy Trinity, and the manner of our Saviour's Divinity.

Before I make my (designed) short Observations, on the eleven Particulars of Dr. *Clarke's* Exposition of the Articles of the Trinity and Incarnation, I would do,

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as he proposes in his *Preface*; that is, I would enquire, "Whether his Exposition be consistent with it self, in the several parts of it;" and then, "compare his *whole* Scheme, with other *whole* Schemes."

As to the *Consistency* of this Scheme or Explication with it self, he will make his Readers much more easy, if he will show us, H O W

The second Divine Person or Being, *the immediate Maker of the Universe in his own Person*, as this Explication expressly saith; and the Spirit, co-equal to him in *Power* and *Knowledg*; in short, two Omnipotent and Omniscient Beings, should *pray* and *give thanks*, without any occasion for either; in that themselves are, as was said, Omniscient and Omnipotent, and no less than is the *Father*. 'Tis a wonderful Oeconomy, that the Doctor proposes among the Divine Beings: no Father would expect, or receive such *unproper* Observance from his *capable* Sons; namely, that they do every thing by *Appointment* only; that they Pray, and give Thanks, in cases for which themselves are sufficient, as sufficient as their Parent. Dr. Clarke might have conceiv'd a *pious* and *grateful* Mind and Observance towards the *underived* Divinity, by and from the Divinities *derived* originally from him, by his only Good-Pleasure:

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sure: but contrary, he hath represented them as *Children* and *Wards*, while they are yet so young and unsufficient, as to be wholly under Direction and Government.

One may see, he devis'd this Servitude between equal Persons, the better to make out the Unity of God; which in words at least he was to preserve: for while there is but one *President* and *Director*, he may say (he thinks) *but one God*.

But, verily, such a Composition of the difficulty (three *Divine* Beings co-equal, and yet but one *God*) is not less apparently unsufficient; than 'tis unproper, to subject all-mighty and omniscient Beings to direction, and to oblige them to pray, and to give thanks. And H O W,

The Father, an Omnipotent and Omniscient Being; and therefore as sufficient to the Universe, and to himself, as ever so many more such; should be disposed to create, generate, or otherways produce *rival* Powers to himself? Be they ever so great or excellent, they are *needless*, both to the Father and to the World: and being rival Powers, with *free Wills*, 'tis not impossible; nay, 'tis not possible but they should sometimes will contrary to one another; as in cases wherein things might be done divers ways, or equally be done, or not done, or the same Ends be equally obtained by different Methods, and divers
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more such like; and of this, what would be the Consequence? HOW, again,

The All-mighty *immediate* Maker of the Universe, as the Son (he saith) is, should be so *diminished* and entirely *emptied* of his connate Powers and Perfections, by assuming the human *Flesh*; (assumed by so many *Souls*, without impairing at all their spiritual Faculties, or other Powers;) that after the Incarnation he became unable to act, and unqualified to direct; insomuch, that as a *Ward* and a *Pupil*, he lacked the *Guidance* of the third Divine Being; nay, that Spirit did all his Miracles, himself did nothing, nor could do? Certainly these two parts of this Scheme; "An omnipotent Being, the *immediate* Maker of the Universe in his own Person; and yet " *disabled*, by the assumed *Flesh*;" are a Philosophy very inconsistent with it self.

There are other, and greater Incongruities in the parts of this Scheme, compared with one another; but they may be more fitly noted, in the Observations we shall make on the *eleven* Heads, before specified. Therefore we go on to the other Proposal by the Doctor, to compare this Explication of his, with other *whole* Explications or Schemes. I suppose, the Offer was made, because he thinks, that whatsoever Difficulties or Obscurities may be observed in his Scheme, there are greater in other Schemes.

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Schemes. It will be sufficient, however, to represent here *the only true* Explication, the Explication received in *all* the Churches, from the Age of St. *Austin* to our Times. For to St. *Austin* there was no uniform or *agreed* Exposition of the Article of the *Trinity in Unity*; but all was expressed in such *general* Terms, that contrary Parties might and did receive and profess the same Formularies. I say then, the Trinity of Divine *Persons*, and the Unity of *God*, is thus understood in *all* the Churches.

1. There is *one* most perfect BEING, MIND, and SPIRIT; all-sufficient for the Universe, and for Himself; that hath neither Equal, nor Like; Author of all Beings, animate and inanimate, and Judg of all the accountable or rational Kinds: whom we design by the Appellation or Name GOD.

2. Whereas the *Philosophers*, and in particular the *Platonists*, and some *Stoicks*; and from them divers learned *Jews*, chiefly *Philo*, and some of the *Apocryphal* Writers and Books that are bound up with our Bibles, considered this sovereign Being under many inadequate Conceptions, which we call *Attributes*; because human, or other *finite* Minds, cannot entertain a *boundless* Object, and *infinite* Perfection, but by parts. And whereas, besides the Attributes that may be called *relative*, (tho as in God they

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are all *absolute*;) they conceived also of him, by some other wholly *internal* Powers, Acts, and Distinctions: as namely, in the first place *Nūs*, Mind or *Intellect*; then *Λόγος* or *Σοφία*, Reason or *Wisdom*; and *Ψυχή*, Soul or *Spirit*. And discoursed of these in a *mystical* manner, too obscurely and confusedly; sometimes as if they were mere Powers or Acts; and otherwhile as of Beings. And that the *Jewish Gnosticks*, (the name with them for *Philosophers* and *Metaphysicians*) made a wonderful *Cabbala* of these things, and that many of the first *Christians* (especially in and about *Judea* and *Palestine*) much listned to them, and began to frame a *Doctrine* of them; which might have had bad Effects, and corrupted the Christian Simplicity of Faith, and even their grand Article of the *Unity of God*. On these Accounts and Motives, I say, *St. Paul*, bred in the (Academical) Schools of *Tarsus* in all the Learning both of the *Jews* and *Greeks*; but chiefly *St. John*, who lived to be very old, and to have read much, especially the Books of *Philo* and other learned (*Gnostick*) *Jews*: These Apostles (I say) taking notice, that neither was all that these *Philosophers* advanced, and many *Christians* had imbibed, either false or frivolous, nor all of it so true and valuable as by some it was magnified to be; they put together as much of it as was *instructive*

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and *weighty*; and not only retained it, but set it in a more distinct and better light. *St. John*, as we said, especially; who touches upon these things in his *Epistles* and *Revelation*, but prefaces his *Gospel* with a more particular Account of the $\Lambda\theta\theta$ or WISDOM, which was *with God, and was God*; and *dwelt*, he saith, *in Jesus Christ*, and was the LIGHT and the LIFE; that is, the Light or *Director* unto that eternal Life of Blessedness, designed by God to the Pious and Good.

Mr. *Le Clerk* has published a Paraphrase or Explication, with a brief Prologue to it, on the first eighteen Verses of the first Chapter of *St. John's Gospel*: He has added Animadversions, or *critical Notes*, to his Paraphrase. It is not, that I know of, done into *English*; but was printed in *Latin*, at *Amsterdam*, in the Year 1695, with this Title, "*XVIII prima commata, capitulis primi, Evangelii secundum Joannem, Paraphrasi & Animadversionibus illustrata.*" It was written, it should seem, by occasion of some Letters of Complaint to him, by the Right Reverend the Bishop of *Salisbury*, against the English *Socinians*, as questioning the Authority of this Gospel; and with some of the Antients, as they pretend, imputing this Gospel to *Cerintus*, and not to *St. John*. Mr. *Le Clerk* first vindicates this Gospel to be *St. John's*, then explains

plains the first XVIII Verses in a Paraphrase to each Verse; and supports his Paraphrase by large *critical* Notes, and necessary Quotations out of first Antiquity. Who would see all things cleared, and all Difficulties removed, may receive entire Satisfaction by reading that small Book: of the biggest however to be here translated, and inserted. I shall chuse rather, my self to account (very briefly) for the Sense and Meaning of St. *John* in those Verses; partly from my *Institutions* concerning the Trinity, and the Manner of our Saviour's Divinity, and partly from the illustrious *Grotius*, and Mr. *Le Clerk*. I say then, the Sum of what that Apostle hath defined concerning the $\Delta\iota\varsigma\theta$ or WISDOM, which he calleth *God*; the *Only-begotten*, the *Son*, the LIGHT, and LIFE; and saith, *thereby was the World made*, and the same became in time incarnate, or dwelt among us; namely, in the Manhood of Jesus Christ: I say, the Sum of the Doctrine of St. *John*, in that Prologue to his Gospel, seems to be this that here followeth.

“ The $\Delta\iota\varsigma\theta$, or Divine WISDOM,
 “ (that Wisdom by which God is most
 “ perfectly *Self-knowing*, and which indeed
 “ includeth all Wisdom;) *was in the Be-*
 “ *ginning*, or was ALWAYS, *with God*.—
 “ *Nay, the same was God*. For God and
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“ his *Wisdom* are not two things, but one;
 “ the Wisdom of God being indeed no o-
 “ ther thing, but *God knowing himself, and*
 “ *all other things.* But here, or in this
 “ way of speaking of God, we intend by
 “ the WISDOM, only the Divine SELF-
 “ KNOWLEDG; for the Knowledg of o-
 “ *ther things* doth not enter, or so to speak
 “ is *no part of* the Nature of God; the
 “ *Self-knowledg* is——. *In this Wisdom was*
 “ *LIFE, and LIGHT.* Or the WIS-
 “ DOM, being made Flesh or Man, by
 “ inhabiting the Humanity of Christ, ma-
 “ nifested to us the true way and manner
 “ of obtaining the everlasting LIFE, pre-
 “ pared and designed by God for all the
 “ Pious and Good; in that the Doctrine
 “ by him taught, is our LIGHT there-
 “ to——. *He was in the World, and came*
 “ *to his own,* even to the elect Nation, the
 “ Nation of the *Jews.*—— *The World was*
 “ *made by him;* or the World was made
 “ *thereby.* It was only by the WISDOM
 “ that the World was, or could be made.—
 “ This Divine WISDOM, as we inti-
 “ mated before, *was made Flesh,* or Man;
 “ by assuming a particular human Nature,
 “ or being united to the Man *Jesus Christ.*—
 “ *We beheld his Glory,* (even the Power of
 “ his Miracles, the Sanctity of his Life,
 “ the Wisdom and Charity of his Conver-
 “ sation;) and *a Glory truly it was, that*
 “ *was*

“ was worthy of the SON, the ONLY-
 “ BEGOTTEN of God. For this WIS-
 “ DOM, the *Wisdom* that in time, as we
 “ have said, dwelt in Jesus Christ, or was
 “ incarnate in his Humanity; we call also
 “ the *Only-begotten*, and the Son of God.
 “ Not as Father and Son are so named,
 “ in the human or other created and cor-
 “ poreal kinds; but in that usual *tralat-*
 “ *tious figurative* sense, in which we call
 “ every Cause, and especially every mental
 “ Cause, *Parens* or Father; and every Ef-
 “ fect *Proles* and *Progenies*, Offspring or
 “ Son.”

It were indeed with us, in the modern
 Tongues, and present Modes of speaking,
 but an odd way of delivering our selves;
 but the Antients much used, and even af-
 fected it, more especially the *Platonists*, and
 the *Gnostick* or *Philosophick* Jews: And St.
John, we see, has adopted it into his Go-
 spel.

The *Λόγος* then, or internal WISDOM
 of God, is the SON; and in consequence,
 the Divine INTELLECT, is the FA-
 THER; in this mystical way of speaking
 concerning God. And the reason of this
 Form is, Knowledg, whether of one's self
 or other things, is the Produce, the Off-
 spring, the *Begotten* of Intellect.

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As to the *Spirit*; as that word hath various significations in Scripture; more especially it signifies there, sometimes the *Power*, sometimes the *Inspiration* of God; but (I think) more commonly and chiefly *Holiness*: so neither St. *John* nor St. *Paul*, have given to it any *one* fixed and particular meaning, tho they often use it; and St. *John* maketh it the *third* in his Ternary: "*There are Three that bear Witness; the Father, the Wisdom, and the Spirit; and these Three are One, 1 John 5. 7.*" Altho, as I said, it doth not clearly appear what is the certain, or even the more *fixed* meaning of Spirit (or *Spiration*) when that Apostle, or other Scripture-Writers say, *the Father, the Wisdom* or Son, and the Spirit or *Holy Spirit*; yet more generally, and long before St. *Austin*, but uniformly and constantly ever since, the Churches and Writers, by the Spirit or *Spiration* (when they joined it with the Father, and the Son or WISDOM) have intended the *Spiration* (as they spoke then) of Divine LOVE; even the Beatifying Self-complacence or SELF-DELIGHT of the supream Being, *proceeding* (as they affected to speak) from the Divine INTELLECT and the WISDOM or Self-knowledg, as these two are employed in viewing and considering the infinite Perfections of the *Divine Eternal Nature*; that is, of *God*.

I own, that this *philosophick* Scheme, concerning the internal *Distinctions* and *Acts* of the Divine Nature, or God, is spoke of, by the Fathers, with no small Variety, and sometimes Ambiguity, and Dissonance: a manifest Proof, that there was of a long time no agreed *establis'd Form* of speaking, concerning the Persons of the Trinity: And hence many Divisions arose in the Churches, chiefly the *Sabellian*, *Arian*, and *Macedonian*. But after they were well wearied, and much unsettled, by such long disputing, and by their mutual Persecutions, *St. Austin* (equally revered for his Learning and Sanctity) was so happy as to determine and quiet all the Strife and Contention; by shewing them, that, "As the
" *Abz*, or internal WISDOM of God,
" is what Philosophy and the inspired Writers have called the *Son*; the *Father* in
" such speaking, can be no other but the
" Divine INTELLLECT: and the
" *Spiration* that is joined by the Antients
" and the Scripture to these two, must be
" the *Spiration* of LOVE; that is, the
" beatifying Self-Complacence, or SELF-
" DELIGHT of God, arising from his
" Consideration and Enjoyment of his own
" infinite Perfections." What the learned *Reformer*, *Theodore Beza*, hath said of this account of *St. Austin*, is as judicious as 'tis remarkable. *Quis sano Homini persuaserit,*

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aliter docuisse Augustinum de Trinitate, quam Ecclesie Africana; aut istas rursus aliter, quam Catholicus Sensus ferret, sensisse? "What Man of sound Understanding will judge, that St. *Austin* taught any otherways concerning the Trinity, than did the *African* Churches; or they any otherways, than the *Catholic* Sense and Consent was?" *Beza Opuscula*, pag. 649.

The short is; the eternal all-perfect Being, Author of all things, Judge of the rational accountable Creation, known to us by the Effects of his Power and Wisdom, namely, the Works of *Creation*, and the Interpositions of his *Providence*, is most truly, perfectly, and numerically, *One* Being, one Mind or Spirit. He may be however, and is distinguished, first by partial and relative Conceptions of him; that is, by the *Attributes* (so called) of his Nature: And again, by a real, internal, *triple* Distinction, of INTELLLECT, or unbegotten Wisdom; generated or begotten Wisdom, or God as SELF-KNOWING; and finally, as having a beatifying Love, or SELF-DELIGHT, arising from the infinite and immutable Perfections of his Nature. The two former have the Names of *Father*, and *Son*; as being Cause and Effect, Original and Offspring. For even all the Antients, but especially the *Platonick* Philosophers, and the *Jews* and first *Christians* that

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that *Platoniz'd*, so spake; and we have the Authority of *St. John*, in his Gospel, Epistles, and Revelation, so to speak. And as to the name *Spirit*, it is not here used as signifying an incorporeal *Being*, but a *Spiration*; a *mental* *Spiration*; that is, a LOVE to one's self or another.

And here 'tis proper, and almost necessary to note, that as in *English* we say indifferently Holy SPIRIT, and Holy GHOST; so these two words have precisely the same signification. For as *Spiritus* in Latin, is primarily and originally *Flatus*, *Ventus*, *Spiratio*, a Breath, a Wind, a *Spiration*; and only secondarily and translationally an incorporeal *Being*: So *Ghost* or *Ghost* in the *English* or *Saxon*, is originally and primarily, or in its first Notation and Signification, a *Ghoust*, *Goust*, or *Gust*; that is, a *Spiration*; or rather strong and powerful *Spiration*, of any sort; and only translationally and secondarily a *Spirit* or incorporeal *Being*. It is in the original and primary Sense, that we are to understand Holy *Ghost*; that is, not for an incorporeal *Being*, but as we understand Holy *Spirit*; that is, the *Divine* *Spiration*.

3. These *Distinctions* in God, are named *Persons*, a word taken up on purpose by the Antients in this Article; because with them it imported quite contrary to the words *Being* and *Substance*. For some *Greeks* began

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began to say, three Divine *Hypostases*: but because this was as much as to say, three Divine *Substances*, which implies three Divine *Beings*; and that again, three *Gods*; it was disliked by the more learned, in particular by St. *Athanasius*. But St. *Jerom*, in his Epistles to Pope *Damasus* and others, raised such an Out-cry against it, calling it *Sacrilege* and *Blasphemy*; that thereupon they all agreed, in short time, to use *Persons*, to describe the *triple Distinction* in God. Because, as I said, that word did not then signify, as 'tis now among us misapplied and misused, intelligent or rational *Beings*; but the *Qualities*, *Modes*, *Distinctions* (internal or external) of an intelligent *Being*.

In the whole then, the *Churches* say,
 " There is but one Divine Being, or God;
 " who is one BEING, MIND or SPI-
 " RIT, as truly, properly and *numerically*;
 " as a particular Angel or Man is but one
 " *Being*, but one Angel or Man."

" The three Divine *Persons* are, as that
 " word properly signifies, and was always
 " used by the Antients; three internal
 " *Distinctions*, in God: namely, the Divine
 " INTELLECT, or *unbegotten* Wisdom;
 " the Divine SELF-KNOWLEDG,
 " or *begotten* Wisdom; the beatifying Self-
 " complacence or Self-delight, or LOVE
 " of himself, arising to the supream Be-
 " ing

ing by his View, and Enjoyment of his
own infinite and immutable Perfection.
And
The appellations *Father, Son, and Spirit*
or *Spiration*, are the names that the An-
tients, in their *figurative* way of speaking,
gave to the three Divine Persons. With
them LOVE was a *Spiration*; every
Cause, especially a *mental* Cause, was
called *Parents* or Father; and its Effect
was *Proles* or Son. And 'tis only an
Ignorance of the antient Forms and
Modes of speaking, that misleads any
into any other Interpretation of the Ar-
ticle of the Trinity; or that disposes
them to doubt of, or to wonder at this.
This Philosophy concerning the *Distinc-*
tions in God, came in (it may be) ori-
ginally, for good part of it, from the
Platonick and *Stoick* Philosophers; but
being approved by St. John, then distin-
guished and explained by St. *Austin*, and
received unanimously by the Churches
and all learned Writers, for about *thir-*
teen hundred Years last past; and labour-
ing under no *Inconsistences*, or valuable
Difficulties, we cannot but acquiesce in
it.

I am not aware that there is more than
one Exception to be made, in the case.
We do not find, have some said, that Fa-
ther, Son, and Spirit, have in *Scripture* the
signi-

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significations that this (pretended) *Catholic* Exposition of the Trinity doth suggest and affirm: Doth the *Father*, so often as that word occurreth in Scripture, signify the Divine INTELLECT; or *Son* and *Spiration*, the Divine SELF-KNOWLEDG and Divine LOVE? If it be necessary to believe a Trinity, in God's name let it be a *Scripture-Trinity*; but *Intellect*, *Self-knowledg*, and *Love*, are perhaps never there mentioned. This therefore is no *Scripture-Trinity*, and we must not exalt Philosophick Notions into Articles of Faith. I would ask these Objectors,

(1.) Is there then no Truth, or no weighty and necessary Truth, but what is *originally*, and in its *first* Rise and Beginnings, a *Scripture-Truth*? Is it necessary that the *inspired* Writers do *first* say it; or it cannot be necessary, no nor valuable, or fit to be generally proposed? The *Being* of God, and the Principles of *Morality*, are the *Essential* parts of Religion: were the *Prophets* and *Apostles* the first Advancers and Proposers of them? "Came they not from *Philosophy*; that is, from a due Consideration of the wonderful *Mundane* System? And do we not now *prove* them chiefly, if not only, by that?"

(2.) *St. Austin* was not of the Mind of the Objectors; he thought this a *Scripture-Trinity*, and to be found chiefly, as well as

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primarily, in the very first Chapter of *Genesis*; where *Moses* saith, *God made Man in his own Likeness and Image*, Gen. 1. 26, 27. "There being, saith this Father, a Trinity in Man; for the human Soul is one in Essence, or Substance; triple in Powers, immanent Acts, and Modes of Existing; it hath *Intellect*, *Self-Knowledg*, and *Self-Delight*; and thus is *three in one*. And the Soul being the very *Image and Likeness* of God: these *Distinctions* called *Persons*, must be more perfectly in him, than in us." And this Notion is the Substance of the six or seven last Books, of fourteen, that this Father wrote, *de Trinitate*; of which he saith, "*Hos Libros juvenis scripsit, Senex edidi*:" With what success the learned World knows. Nor doth he make that Allegation from the Book of *Genesis*, a *By-Proof* of his Doctrine of the Trinity; but saith, It is the most sure: and not obscurely, doth he censure, tho at distance, the many other *impertinent* and foreign Scripture-Proofs alledged by many.

(3.) But hath not *St. John* also taught, and *expressly*, such a *Son*, and such a *Father*, as this Explication teacheth? If the *Abso*, the Internal WISDOM of God, (the same with his SELF-KNOWLEDG) is certainly the *Only-begotten*, and the *Son*, in the Doctrine of *St. John*; what else, but

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but the Divine INTELLECT, will we make to be the *Father*, in such way of speaking of God? And for the *Spiration*, or Divine LOVE, this Self-complacence of God, is that immanent *abiding Act*, that both causes and comprehends his whole *Blessedness*: that who would rightly philosophize of God, after observing the other two *Distinctions* of the all-perfect Being, the Divine *Intellect*, and the adequate *Self-Knowledg*, should wholly miscarry in his Design, if he do not add the Beatifying *Self-complacence*. Accordingly, St. John, that expressly mentions the *Father* and *Son* in this Trinity, says also, *God is LOVE*, 1 John 4. 8. In which general Expression, he intended likely to refer to the Internal *Self-Love* of God, that maketh his *Blessedness*; and not only to the external and *relative Love*; that is, his *Benignity* or *Mercy*.

(4.) I would (not unwillingly) grant, to the Objectors, and to Doctor *Clarke*, that the word *Father*, as used of God in Scripture, doth more commonly, and almost generally signify *the Father of all things*, and is equivalent to the word *God*; and *Son* denotes our Saviour Jesus Christ, consider'd as *supernaturally begotten* by the only Power of God: And that by the Holy Spirit is meant, the Divine *Inspiration*, Divine *Power*, Divine *Direction*, *Holiness*, and such like. Also, that thus they signify

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in the *Baptismal* Form ; for the Meaning of that Form is, " I baptize thee into " the Acknowledgment, Obedience, and " Direction of God, as the universal Father ; of Jesus Christ, the Son of God, " as the *Messias* and *Mediator* sent to direct " us in the true way to Heaven ; and of " that Spiration, or *Inspiration* of God, by " which he *exciteth* us to Good, and *enables* " us therein." For so the ablest (critical *Orthodox*) Interpreters understand, both the baptismal Form appointed by our Saviour, *Matth.* 28. 19. and the usual Blessing of *St. Paul* to the Churches, to which he writes. But then, I say also, *Father, Son,* and *Holy Spirit*, as *thus* meant, and which is the more *usual* meaning in Scripture ; is not the *Trinity* intended by the *Catholick* Church, when she saith there are *three Divine Persons in God*, or the Godhead (or God) is *three Divine Persons* : for in these words she intendeth (if I may so speak) the *Trinity* of *St. John*, and *St. Paul* ; a *Trinity* of Powers, immanent (that is, internal and abiding) Acts, or *Distinctions* in God : In short, a *Trinity* of *Persons* in the sense that the Antients always used that word ; and as 'tis so often expounded in these Papers, and will hereafter be *fully vindicated and cleared* ; namely, the Divine INTELLECT, SELF-KNOWLEDG, and SELF-COMPLACENCE.

SECT.

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S E C T. III.

IT remains that we go over, as briefly as may be, the eleven Heads or Articles of Dr. *Clarke's* Exposition of the *Trinity*, the *Divine Unity*, and the *Incarnation*. It saith;

I. "There are three Divine Persons; and a *Person* is with all Men (but the *School-Jargonists*) as much as to say, a distinct (intelligent or rational) BE-ING."

Of this Compliment to the *Doctors of the Chairs* in Universities, as all (or almost all) these *Jargonists* were, we have spoke before; now to his Affirmation it self. When he saith, *all Men* by *Person* do understand, or do mean, a particular intelligent (or rational) Being; if he speaks seriously and sincerely, he must intend *all the Carters and Ploughmen, all the Smiths and other lower sort of Artificers; briefly, all the unlearned, so unlearned that they are wholly unacquainted with Grammar, or at best cannot consult a Dictionary, and much less a critical Author. He cannot but know, that as to learned Men, all these by Persons do understand and mean the Qualities,*

Qualities, Modes, or *Distinctions* (inward or outward) of intelligent or rational Beings; and not the Beings themselves. And this is so notorious among the lowest Pretenders to the *Latin* or *Greek* Tongues, from which the word *Person* is derived, that I cannot frame my self to debate at large such a *Mack-question* with the Doctor, by Examples and Instances: he hath none of his side; and he will never say it a second time, that "Persons and intelligent Beings" are the same, with *learned Men*, or in "*antient Books*." Notwithstanding, because here is only my positive Denial against another (more learned) Writer's positive Affirmation; and that some Readers may desire to know where they may find this Question between us decided, by celebrated *Grammarians*, or as they speak, *Criticks* in the *Greek* and *Latin* Tongues; such may please to consult *Laurentius Valensis*, *Elegantiarum Ling. Lat.* l. 6. cap. 34. *Christianus Becmannus*, de *Originibus Ling. Lat.* p. 829. voce *Persona*. *J. C. Scaliger* (quoted by *Becman*) l. 1. cap. 73. They will see in these *Criticks*, that *Person* and *Persons*, in their present use among the common People, (and from them, among others also in *familiar Speech*) are intended and taken quite contrary to their primitive and general signification among the *Antients*; and that it is but since the Ir-

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ruptions of the *Goths* into *Italy*, and other Provinces of the *Roman Empire*, that *Person* is used for an intelligent *Being*, a Man (suppose) or an Angel: that its true import in *Latin* Authors, is a *Quality*, *Accident*, *Office*, *Property*, *Relation*, or such like (external or *internal*) *Distinction* of an intelligent Substance or rational Being; and not such Being or Substance it self. They all blame (the noble) *Severinus Boetius*, prime Minister of State to *Theodorick* King of the *Goths* in *Italy*; for that he, first it seems, defined a *Person* to be *an individual Substance, of the rational Kind*; the same as to say, a *Person* is a *particular intelligent or rational Substance, or Being*; the very Definition given here by *Dr. Clarke*. These *Criticks* observe, that if so, God being *three Persons*, he must also be three rational intelligent *Substances and Beings*; which is both *Herefy*, and a *Contradiction*. They laugh at his Reason, why a *Person* (especially a *Divine Person*) must be a rational Substance or Being, not a *Mode*, *Quality*, or other mere *Distinction* of such Substance and Being; because, saith he, *Qualities, Modes, and such like, are not of the Essence of the Beings or Substances to which they belong*; but may be away, or may be changed into their contraries, without hurt to, or alteration of such Substances or Beings: but the *Divine Persons* are

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are originally, *connaturally*, and *immutably* in God. *Vallensius* asks hereupon; Are not *Heat* and *Light*, *Qualities* of the Sun? and yet so *essential* to him, that they are *connaturally* and *immutably* in him, so *connaturally*, that he should not be the Sun without them: take them away, and he is no longer a Sun. *Vallensis* lived and died in great Esteem and Repute at *Rome*, where he was *Canon* of the Church of *St. John Lateran*; and his Book is accounted the Rule and Standard of *Latin Propriety* and *Elegance*.

The Reader then sees, that if the Church says *tres Personæ*, there are *three Divine Persons*; if she means *Beings*, she must expressly say so: because otherways all learned Men will, nay *must* understand it, there are three *Distinctions* in God; or the *one* Divine Being is to be consider'd under a *triple Distinction*.

II. "Each of these Divine Beings hath
" *true and real* Divinity, and is as truly
" and really God *by Nature*, as Man is *by*
" *Nature* truly Man."

It had been enough to say, as in the first Article, there are *three Divine Beings*: for to affirm three *Divine Beings*, is as fully and explicitly to say three *GODS*, as to say three *Human* or three *Angelical* Beings, is to affirm three *Angels* or three *Men*. But to remove all possible Doubt,

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we see, it is added in this second Article;
 "The three Divine Beings have each of
 "them, (not a metaphorical, figurative,
 "or other *delusive*, but) *true and real* Di-
 "vinity, and that too *by Nature*: so that
 "each of them is as truly and really God,
 "in his very *Production*; as a Man is Man
 "by Nature, or an Angel is an Angel."
 'Tis undeniable that he could have said no
 more of three *Gods*, or more perfectly and
 explicitly described three *Gods*, than by say-
 ing of them, "Each of them hath *true and*
 "*real Divinity*, and each of them is as
 "much God *by Nature*, as an Angel is an
 "Angel, or a Man is Man *by Nature*."
 What was indeed the Doctor's meaning,
 I do not determine; but of the meaning
 of his words, every Reader (who is but a
Grammarian) can judge as well as he. *True*
and real Divinity, and God *by Nature*, every
 Man understands; and will judge, that
 who saith, "There are three *Beings* that
 "have, *by Nature, true and real Divinity*,"
 hath as truly and really said there are
 three *Gods*, as 'tis possible to say it.

'Tis well; but is there no *Pre-eminence*,
 internal or external, among these Di-
 vine BEINGS? Are they absolutely
 equal? Why, for that; they are equal, and
 they are not equal. First, they are equal;
 for,

III. "The Father, or first Divine Being, hath all Divine Powers and Perfections, *of himself*, or underivedly from any other; the other two Divine Beings have them by a **PLENARY COMMUNICATION** from the Father, *with their Natures*, or in their *Derivation* from him. But whether that Derivation were, by Generation from his Substance, or by Creation, or rather still in some other by us incomprehensible and *ineffable* manner, the Scriptures have not defined; and therefore neither should Men have presumed to determine."

Here are two Propositions, besides what he saith of the *Derivation*; the first, that as the Father hath all Divine Powers and Perfections, so also have the other two Divine Beings; and not by a *Partial*, but *Plenary* Communication from the Father. Secondly, This Communication is in their Derivation, or *with their Natures*. Which amounts to this much, that "Their Powers and Perfections, tho derived indeed, are yet comate and *natural* to them; they are *in their Natures*, and therefore are *immutably* in them." To these two Affirmations, I observe, the Pre-eminence of the *Father* is then purely honorary: he is no otherways superior to the other two Divine Beings; than a *human* Father may

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be said to be above two such Sons, as are not only *Men*, but are *equally qualified* with himself: that is, there is indeed an inequality of Honour, and Dignity *among themselves*; but none with respect to others, whether Men or Angels; for all others must equally esteem and reverence equal Perfections. So much for their Equality; they are equal in all *absolute* or *real* Powers and Perfections. But next, we are to learn, they are not equal; tho' equally having all *Divine* Powers: which is thus made out.

IV. "The Father is *supream*, and he
"only *independent*; *independent*, as not ha-
"ving received his Being and Divinity
"from any other Being; and *supream*,
"as being the *original* Author of Existence
"and of Divinity, to the other two Di-
"vine Beings. As contrary, the Son and
"Spirit are dependent, and subordinate
"Beings: *subordinate*, as being *posterior* in
"the *Order of Nature*, tho' not of *Time*, to
"the Father; and *dependent*, as having
"originally received their Existence and
"their Godhead, from the Good-Pleasure
"of the Father."

But when the Equality is such, namely, in things *real*; and the Inequality is only in *Circumstances*: if perhaps one might say, the Father is independent and *supream*, yet one cannot say, the Son and Spirit
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are *dependent* Beings, or that they are *truly* subordinate. For who would say of two *human* Sons, *co-ordinate* to one another and to their Father, not only in respect of their *common* Nature, but of their personal *Qualifications*, and their Estates, that they are more dependent than is their Father, or *properly* subordinate to him? Briefly, the absolute and relative Perfections do make the Deity; the mere Circumstance of *derived* or *underived* doth not affect any sort of Beings, whether Divine or Created; it maketh no *real* In-equality among them.

'Tis a vain Caution, that I use an extraordinary Heed and Care, no where to say in Terms, *there are three Gods*; if I say it in Sense, by ascribing *true and real Divinity*, and *all Divine Powers and Perfections*, to three distinct Beings: that I call them *derived* or *underived*, neither helps nor hurts in the Case.

V. "In that there are three distinct Divine BEINGS that are *intelligent* and *spiritual* Beings; we must needs also say, "there are three Divine SPIRITS and "MINDS."

The Consequence here is so plain, that tho it be but a Consequence; I thought I might here set it down among Dr. Clarke's professed Doctrines. There is great difference, I allow, between Consequences and

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express or direct Affirmations: but who saith, three distinct *intelligent* and *spiritual* Beings, will be judged by all capable Readers to have said thereby, and therein, three distinct MINDS and SPIRITS. And this, seeing we are speaking of *Divine* Beings, is to say *three Divine SPIRITS and MINDS*. But is not this, undeniably, *three GODS*?

One may, and ought to excuse unwary Expressions, that occur only here and there, in Books written by the most Learned. When the Expressions are not broad, open, and gross, and not too often repeated; it is but Humanity, and a due Candor, to judge that the Author meant not so much as he hath unwarily said. But this is not the case of the Books, and Explication, we are now considering; the Books say every where, three *Divine* BEINGS, three that have REAL AND TRUE Divinity; three, each of which is GOD BY NATURE, and as much as an Angel is by Nature an Angel, or a Man is by Nature a Man; three that have ALL DIVINE POWERS AND PERFECTIONS, the first of them indeed underivedly, but the other two by a PLENARY COMMUNICATION, from that First, in their DERIVATION, and WITH THEIR NATURES; three *Beings* that are INTELLIGENT and SPIRITUAL,

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TU AL, as well as DIVINE. I say, an Explication and Books that thus speak, and every where, can have no allowances made to them for haste, or inadvertence; but we find our selves obliged, in common Sense, and common Prudence, to understand them by the customary and *current* Meaning of the *Words* used; and not by a strained and absurd Courtesy.

VI. "As to the Relations, that these Divine Beings have to us, to the Creation, and the Government of the Universe; all things were made, and are governed by this Oeconomy or Method; namely, that the Father *appointeth*; the Son and Spirit do *execute*, in such Particulars and Cases, and in such Order and Method, as the Father ordaineth." Of the same kind is the next, or VIIth Head of this Explication; for it saith, "The Dignity of being *un-derived* from any other, is such; and such the Obligation and Debt, of having *received* Existence and Divinity from the Father; that therefore the derived Divine Beings, not only do all things according to the Will of the Father, but they PRAY and GIVE THANKS to him."

As much as to say, they are under *Wardship* and *Pupillage*. We might grant, such grateful and pious Observance of God un-derived, by the Gods derived from him; that

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that they would consult him, in very great or dubious cases, as (in particular) when things might be done or be regulated several ways; or be done, or not done at all: but for Praying, and giving Thanks, two Almightyes and Omniscients, tho *derived*, being sufficient for Themselves and for all Occurrences; they can never have occasion to *Pray*, or to *give Thanks*.

VIII. "The second Divine Being did assume our *Flesh*; *to die*, for the Sins of the World. But the Incarnation did so DIMINISH, and even EMPTY him of his original and connate Glory and Powers; that the Spirit or third Divine Being was necessarily given to him, for his Guide, his Conduſter, and Enabler; and it was the Spirit indeed that did all his Miracles; himself did none, nor could do."

Here are these Particulars; The second Divine Being assumed our *Flesh*. He assumed our *Flesh*, *to die* for the Sins of the World. And, he was entirely *disabled*, by his Incarnation; so that it was the Spirit that did all his Miracles. They lack to be explained; I will consider them, severally.

Whereas this Explication *always* saith, the second Divine Being did assume our *Flesh*; as if he did not assume a compleat human Nature, a human *Soul* as well as

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a Body: If the Doctor so meant, it would be the *Apollinarian* Heresy; and inconsistent with many clear Passages of Holy Scripture. Saith our Saviour, then just about to die, *Father, into thy Hands I commend my SPIRIT.* It was sure his Soul, and not his un-dying Omnipotent Divinity, that he committed or commended to the Keeping and Benevolence of the Father. *Acts 2. 43.* "David, foreseeing Jesus Christ, speaketh of his Resurrection; saying, his SOUL was not left in Hell, nor did his FLESH see Corruption." The *Antithesis* here, of the SOUL, and the Flesh or BODY, seems plainly intended to signify to us; that Jesus Christ, as truly as all other Men, did consist of a Soul as well as Body. Nor could he be so often called *the Man* Jesus Christ, if he had not a human Soul as well as Body; for God incarnate is not a Man, but God only; only a Soul incarnate is a Man: God assuming a Soul as well as Body, is GOD-MAN.

He saith again; the second Divine Being did assume our Flesh, to die for the Sins of the World. But such a Being could not die; nor can I think, that Dr. Clarke so meant; it seems to be a Thought, that could not enter into such a Head, as his. Therefore I will not here argue against that (old) absurd Heresy. But whereas he saith farther; the second Divine Being was

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was incarnate, to die for the Sins of the World: He ought not, and I suppose he doth not intend, that this was the *only* End of the Incarnation; for another *chief* End was, to be the LIGHT and the LIFE, as St. John speaks; that is, to be our Light or Director, unto that eternal Life of Blessedness, that is laid up with God for the Faithful, the Pious, and Good.

It cannot be true, what this Explication saith, in the last place; that the Incarnation did so *Diminish*, and even *Empty*, the Divine Being incarnate; that he became wholly disabled: he lacked the Spirit for his Conductor, and Enabler; and not he, but the Spirit did all his Miracles. For even incarnate Souls are not disabled in any of their spiritual Powers, by their Union with an organiz'd Body; how much less a Divine Being and Spirit?

That our Saviour lacked, on divers Occasions, the *special* Concurrence of the indwelling Divinity, and *prayed* thereto on extraordinary Occasions, hath no difficulty; as the Incarnation is understood in the Catholick Church. Because the saith, that albeit the Divinity (even the *Fulness of the Godhead*) dwelt in Christ; yet the saith also, the *actual* Communications of Power and Knowledge, from the Divinity to the Humanity, do appear in Scripture to be so adapted to the necessary and proper Occasions

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for them, that the Humanity was thereupon frequently obliged to *Pray*, and afterwards to *give Thanks*. But Dr. Clarke having imagined three Divine Beings, and that one of these was incarnate; that is, according to him, did assume only a *Body*; and finding in Scripture that our Saviour *Prayed*, and *gave Thanks*: He could say no other hereupon, but that the *incarnate Divinity* became *disabled* and *emptied*; lacked a Guide and Conductor: who did in truth all his Miracles.

As the *diminishing* and *emptying* are impossible in themselves; so, that the Spirit did the Miracles of our Saviour, is contrary to the Doctor's own Scheme, as compared with the *express* words of our Saviour. The Scheme saith; the Father is the first Divine Being, the Son is the second Divine Being; and the Spirit is the third: Of these, the Son was Incarnate; but thereby so *weakned* in his Powers, that not he, but the Spirit (the third Divine Being) did all his Miracles. But our Saviour saith, contrary; *The Father, that dwelleth in me, he doeth the Works, John 14. 10.* Meaning, however, not the first of three Divine Beings, but the *only* such.

IX. " Thus there are three *true and real*
 " Divinities; yet the Scripture always saith,
 " *but one God*, and one Godhead or *Divi-*
 " *nity*; because it meaneth not, one God
 " in

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“ *in Number*, or but one who is God (or
 “ a God) *by Nature*: but that the three
 “ Divinities do *jointly* and *unanimously* go-
 “ vern the Universe, which hereby is a
 “ *Monarchy*, and the governing Beings are
 “ *Politically* but one RECTOR; that is,
 “ but one GOD. Or, secondly, because
 “ the Dignity of *un-derived* on the part of
 “ the Father, and the Obligation of *derived*
 “ on the parts of the other two Divine Be-
 “ ings, are such; that the Scripture thereupon
 “ might say, *one Godhead*, and *one God*; that
 “ is, *one Original God*, or *one who is God from*
 “ *himself only*; and meaning *the Father*.”

But the *first and great Commandment*, as
 our Saviour says of it; *Hear, O Israel, Je-*
hovah thy God is one Jehovah; and thou shalt
love Jehovah, thy God, with all thy Mind and
Soul; Deut. 6. 4, 5. Matth. 22. 38. I say,
 that first and great Charge, the grand Aim
 and Intent of both the Testaments; and
 the natural Notion that all Men have, when
 they say *but one God*; will not be so trifled
 away. Intelligent Beings, of whatsoever
 kind, are never, in common usual Speech,
 or in Scripture; which speaking to Men,
 speaketh to them in their own Forms and
 Modes, and according to their own usual
 Meanings: I say, Intelligent Beings of
 whatsoever kind, are never said to be (*ex.*
gr.) but one *Angel*, or but one *Man*; be-
 cause it may be two or three of them are
 jointly

jointly concerned in *one* Action, Care, Commission, or other Affair. And if they are joined in a certain *Government*, such Government is never called a *Monarchy*, or they a *Monarch*; but the Government is an *Aristocracy*, and the ruling Powers are called the *Senate*, or the *States*.

It is not to reason, but in effect to mock, or to banter; to say, that *but one* God, one Angel, or one Man, may be used of *more* Men, *more* Angels, or *divers* Gods; because they are joined perhaps in a Government, Care, Commission, Authority, or any such like: for all Men know, that an Angel, a Man, a God, are the Names of a particular *Being*, and not of an Office, a Government, or any the like.

And it is again, as much a Sophistry and Elusion, to pretend, three *Divine* Beings that have equal Perfections, are but one God, because only one of them is *underived*, the other two are derived from him. For should we say, a Father and his two Sons are but one *Man*, because the Sons are *derived* from their Father? Do Beings of any kind forfeit their *kind*, because only the *first Pair* in the kind were underived, the rest derived from them? The *Doctor* might as well have said, *Adam* was the only Man or *the one Man*; as that the Father is *the one God*, because the other two *Divine* Beings are derived from him.

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I think however, Dr. *Clarke* hath spoke in the case, with Sincerity ; being fully possessed with the Opinion, that the Scripture teaches three *Divine* Beings ; and observing that the same Scripture owneth but *one, only true, and living God*, as our Saviour hath expressed the Divine Unity : he concluded, that the Meaning must be ; not, one only true and living God, *in Number* ; but by some other kind or sort of Unity : That is, either as one of the three Divine Beings, being *Father* and *Cause* of the other two ; he is therefore called *the one God*, or only God, in way of *Eminence*. Or, because there being but *one Government* of the Universe, managed jointly and *unanimously* by Father, Son, and Spirit ; therefore we may take *God* for the Name of that *Government*, and not the Name of a *particular Being*.

The Question then between the *Doctor*, and (I cannot avoid saying it) the *Catholic Church*, must be proposed in these Terms. “ Is GOD the Name of an all-
“ perfect *Being* ? Or is it the Name of a
“ Social *Government* ; because three Divine
“ Beings do unanimously govern the Uni-
“ verse ? Or again, of a *Dignity* ; because,
“ of three who are *by Nature* equally Per-
“ fect, only God *underived* is called God ;
“ the other two are to be called only
“ *Divine Beings* : or if they are called Gods,
“ yet

“ yet only the *underived*, shall be called
 “ *the one God*, or *the only God*; meaning,
 “ not in exclusion of the other two, but
 “ the *underived* is the one and the only
 “ God, in way of *Distinction* and *Eminence*.”

I say, this is the Question between the
Doctor and the *Churches*; “ Is God a really
 “ *existent* Being, a *somewhat* in Nature?
 “ Or is he only a great *Name*: the Name
 “ of a *Social Government*, managed by
 “ Three; or of a relative *Dignity*, namely,
 “ as a human Father, tho but equal to his
 “ Sons in *Nature*, and *Qualifications*, is yet
 “ prior to them in Dignity, as he is their
 “ Father, and hath thereupon some singular
 “ *distinguishing* Name?” I reckon, it would
 be accounted ridiculous, to dispute this
 Question *seriously*, that is verily but sportive.
 But he saith;

X. “ He hath supported this Explication,
 “ by more than *twelve Hundred* Texts, out
 “ of the New Testament only.”

But I do not believe, that any one of
 his Readers will judge, that he hath al-
 ledged *one* Text in so many, that is really
 to the purpose of *Tritheism*. *Arianism* and
Socinianism have been, and are in some pla-
 ces, Names of real and potent Parties;
Tritheism never was, nor ever will be
 a Party or Sect in the *Christian Church*,
 under what Disguises soever it be pro-
 posed. It being so manifestly the great

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Design of both the Testaments, to establish the Belief and Worship of *one, only true, and living God*; in opposition to that *Polytheism* that had obtained among the Pagan Nations; Dr. *Clarke* will be alone, as before him Dr. *Cudworth* and Dr. *Pain* were, in resolving the Unity of the God of Christians, not into a *true*, even a natural and numerical, *Unity*; but an Unity never before heard of, *an Unity consisting in Plurality*. Their *one* God, is three *Divine* Beings; that *concordantly* govern the Universe, which is their *Unity*. And again, they are one such God, who is indeed *three Deities*; whereof one, being Father and Cause to the other two, this gives him the *nominal* Dignity of being called, in way of *Distinction* and *Eminence*, *the one God*. But Dr. *Sherlock* ingenuously revoked his Mistakes, about this great Article; and embraced the current Exposition of the Churches. I have hopes, Dr. *Clarke* did not altogether mean, or will not maintain and defend, what the *Words* of his Explication or Scheme do necessarily imply; but he seems to be under this *Dilemma*: That if he continues to say, that Father, Son and Spirit are three distinct BEINGS; he cannot come off from it, that his Scheme is either *Trisheistick* or *Arian*. For if the *Divine* Beings are said to be *equal*, in all absolute Perfections, they

they will be three *Gods*; tho only one of them is God *underived*. If they are *unequal*, in positive real Perfections, 'tis the Doctrine of *Origen*, and of *Arius*. 'Tis well said, that the Destruction of Error, is the Building and Establishment of Truth. For the Exposition of this Article current in all the Churches, that the Divine *Persons* are only certain *Distinctions*, that have the *figurative* Names of *Father*, *Son*, and *Spirit* or *Spiration*, is, hereby effectually vindicated and establish'd: Namely, "that as
" there is no *Medium* to be found between
" these two, *they are Beings, or are only the*
" *Distinctions of a Being*; because (for the
" Reasons alledged) they cannot be the
" former, they are therefore only the *lat-*
" *ter*; that is, they are God considered
" under a real *triple Distinction*."

Well; but if we say, the Explication in Dr. *Clarke's* Scripture-Doctrine, is *Tritheism*, he knows how to come even with us; or rather, he is even with us aforehand: for he saith, lastly,

XI. "The Explication of the Article of
" the Trinity, by such *Persons*, as are only
" Properties, Powers, immanent Acts;
" or other the like, that are only *Distinc-*
" *tions* of (or *in*) one and the same ratio-
" nal and intelligent BEING; is *Sabel-*
" *lian* and *Socinian*."

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It was lustily and hardily said; and gives us to understand, that Dr. *Clarke* will be even with any Fault-finders whomsoever: whether those, that shall presume to call his Exposition *Tritheism*; or those, who have certainly mistaken him, that call it *Arianism*: they shall all be *Socinians* or *Sabellians*. The misfortune is, who are here called *Socinians* or *Sabellians*, are indeed all the Churches of Christendom; not only the *Roman*, the *Protestant*, and the *Reformed*; but even the whole *Greek* or *Eastern*, as well as the *Latin* or *Western*, Churches. These all follow the Explication of St. *Austin*, that the Trinity is not so many BEINGS; but a Triple DISTINCTION of one and the same Being, even INTELLECT, the Divine SELF-KNOWLEDG, and the SELF-COMPLACENCE of God; or in St. *Austin*'s words, *Intellectus, Sui-Notitia, Sui-Amor*.

Indeed more generally as to these *Distinctions* in God; we say, the Divinity (or God) as considered with the first Distinction, is the *Person* of the Father; as considered with the second Distinction, he is the *Person* of the Son; as considered with the third, he is the *Person* called the Spirit: so that Intellect, Self-knowledg, and Self-complacence are the three *Personalities*, and not *Persons* of God; they are not *Persons*, but only as each of them is considered with

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with the *Divine Essence*, or God. But others deny this, and say, they have the majority of *Doctors* on their side; they make those very *Distinctions* to be the *Persons*, without considering them *with the Essence*. J. H. Possewitz, a learned *Scholastick* of Germany, and Doctor of the *Chair* in an eminent University there, puts the Question; *An Persona in Trinitate denotet Abstractivè, nempe ipsam subsistentiam; vel potius concretivè, ipsum subsistens?* To this he answers; *Communior sententia est, Persona nomen hìc significare subsistentiam: videtur enim tres Personæ, concretivè sumpto vocabulo Personæ, involvere tres distinctas Essentias.* *Metaphysica Scholast. p. 30.* His meaning is; "The more common Opinion of the *Divinity-Chairs*, is that; when we say, three *Divine Persons*, we are to mean the three *Distinctions* in God: and not in the concrete way; namely, each of these *Distinctions* together with the *Essence*, unto which it belongs; because three *Persons* thus taken, seem to imply also three *Essences*. Which were three Gods." I alleged this Question and Answer, to show; that more commonly the *School-Doctors* do not distinguish *Personality* and *Person*, tho the Writers of *Systems* and of *Controversy* ordinarily do; but by *Persons* in God, they intend only (as *Grammarians* would) there are in God the aforesaid *Distinctions*; even

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Intellectus, Sui-Notitia, Sui-Amor ; Intellect, Self-knowledg, and Self-complacence.

To understand well the Doctrine of St. *Austin* and the *Chairs*, concerning the Trinity of Divine Persons, the more curious and capable Readers may consult the *Metaphysica Scholastica*, and *Theologia Scholastica*, of the abovementioned *J. H. Possewitz*, a *Lutheran* Divine ; the *Theologia Naturalis* of *Paulus Voetius*, a *Calvinist* ; the *Theologia Scholastica* of *Martinus Becanus*, a *Jesuit* ; but chiefly the *Methodus Theologiae* of Mr. *Richard Baxter*, from p. 79. to p. 123. We must allow, that Mr. *Baxter* was an unreconcilable *Dissenter* ; even the Bishoprick of *Worcester*, offer'd to him by King *Charles* the Second, not only did not bring him over, but did not soften him : He found himself *Archbishop* of a whole Party, and therefore (I think) cared not to be *Bishop* only of a *Diocefs*. Notwithstanding, if we speak of his Learning or Dexterity ; he was the ablest *Scholastick*, and readiest *Disputant*, of this or the foregoing Age. I may add, he better understood the *Schools*, and the *Moderns*, as well as the *Fathers* ; as to what they have delivered concerning the Divine *Trinity* of Persons, and Unity of God ; than did the *Jesuit* *Petavius* : tho they both treated of that, and other great Subjects ; Mr. *Baxter* in one Volume, the

the *Jesuit* in six; yet has the *Presbyter* much out-done the *Jesuit*.

As to the *Sabellians* and *Socinians*, the Names that the *Doctor* has retorted on his Antagonists; he knows well, that if it be *Socinianism* or *Sabellianism* to deny that the Divine Persons are so many distinct BEINGS, then all the *Chairs* and all the *Churches* of Christendom are *Socinian* and *Sabellian*: and I believe, he will not deny that he knows it. They all believe one only Divine Being, Mind, or Spirit: and by the three Divine Persons, they mean that one Divine Being, as distinguished after a threefold Mode or Manner; that is, by Divine INTELLECT, perfect SELF-KNOWLEDG, and beatifying Love or SELF-COMPLACENCE.

I think, it is not necessary to say any thing of the *Sabellians* in particular, they being so long since wore out; we hear not of them as a Party, or Sect in the Church, after the first *Nicene Council*,

And for the *Socinians*; they oppose what no *Catholick* Writer ever affirmed, a Trinity of Divine Substances, Essences, or (as *Dr. Clarke* speaks) Beings: and they understand the names *Father*, *Son*, and *Spirit*, (not in our tralatitious or figurative Sense, but) as among Beings that actually and properly beget their Like; which are only *Corporeal* and *Mortal* Beings. I spake fully

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of this Party, in my *four Letters* to the Right Honourable the Earl of *Carbery*; under the Title of "The Doctrine of the Holy Trinity, and the Manner of our Saviour's Divinity; in several Letters. *London, 1701.*"

Hitherto of what Dr. *Clarke* hath said, concerning the Divine Persons, the Unity of God, and the Incarnation. He saith,

There are three *Divine* Beings; each of which hath *true and real* Divinity; and is as truly God *by Nature*, as Man is Man *by Nature*. That

Of these, the first is underived and unoriginated; and the Cause and Author of Existence and Divinity, to the other two: but so, that the *Θεός* (or *Godhead*) is communicated to them, (not, partially or imperfectly, but) in a *plenary* Communication, a Communication of *POWER*, *KNOWLEDG*, *DIGNITY*, and all other Perfections that are communicable; that is, saith he often, of all but the *τὸ ἀγέννητον* or to be *underived*, or unoriginated; which can belong to the *Father* only. And this Communication of all, was made to them, *with their Natures*, or in their Production. That

The second Divine Being did assume our *Flesh*; to *die*, for the Sins of the World. But by such his Incarnation, he was so debilitated

bilirated and disabled, that he was necessarily put under the Conduct and Guidance of the third Divine Being; and that Being, even the Holy Spirit, not he himself, did all the Miracles. That

Tho the Spirit is, *in Nature, subordinate* to the Son, [that is, is *posterior* to the Son in the *Order* of Nature, tho not of Time;] and is no where in Scripture *expressly* called God, or we *expressly* directed to invoke him: yet the Scripture hath said of him those things, by which it appears that he is a *Divine* Being; and *co-equal* to the Father and Son, in all the *absolute* Divine Powers and Perfections. Finally, that

As to the *Unity* of God; it may be accounted for, either of these ways. First, the *Father*, as alone un-derived and un-originated, and as Cause of Existence and Divinity to the Son and Spirit, is dignified in Holy Scripture with the Titles *the one God*, and the *only true God*; that is, he is the one God, and the only true God, (not in exclusion of the Son and Spirit, who have *by Nature* true and real Divinity, but) in the way of *Distinction*, and of *Eminence*; namely, as he only, as was said, is *un-derived*. This Notion goes thorow the *Doctor's* whole Book, and might be taken from the Bishop of *Glocester's* XXVIII Propositions concerning the Trinity. But the *Doctor* seems sometimes more to rely on

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on this other Solution; that the *Universe* being governed by the three Divine Beings *jointly* and *unanimously*; therefore the World may be said to be one *Monarchy*, and in *that* respect these Rectors of it are *one God*: tho 'tis true, each is a God, or *Divine Being*. This he might take from Dr. *Cudworth*, in the *Intellectual System*.

To this account of these Articles, I have opposed the well-known *current* Explication of the *Chairs*, the *Churches*, the *Councils*, and the *Fathers*, since St. *Austin*. Before St. *Austin*, I grant, there was no agreed, certain, *unanimous* Form of speaking, concerning these Articles: but after St. *Austin*, 'tis notoriously known among those that are but competently learned in Antiquity, that the Churches, Councils, Fathers, and Chairs, have all said the same thing, concerning the Divine Trinity, and the Unity of God; and it has been all along accounted *Herefy*, or *savouring of Herefy*, to depart in the least from the Explications of that Father.

What hath so recommended to the Churches and Writers, his Explication, is that; it preserves the Divine *Unity*, the first and grand Article of the Christian Faith and Doctrine: the other Explications, the *Arian* and *Tritheistick*, destroy that Unity. The *Tritheistick*, *directly*; by
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introducing three *Divine* Beings, the very same as to say three *Gods*. The *Arian*, by teaching one *great* God ; and two *lesser* ones : but yet, not so little, but that they were the *immediate Creators*, and are the *Rectors* of the Universe.

The *Churches* have always held, that who can *make* and *govern* the Universe, are as truly and perfectly *Gods* ; as *Man* can conceive. To have said of the Son and Spirit, they are *Makers* of the World, (of the *Kinds* in it, as well as of the grand *Palace* it self) is to say as *much* and as *high* of them ; as 'tis possible to say, or to *conceive*, of any other Being, however named : because the whole that we know, or can any way apprehend of God, his Powers or Perfections, is but only what we can infer from his Work of *Creation*. From these reasonings, the Churches have always concluded, that the *Arian* Heresy is coincident with *Tritheism* ; and is indeed, but only a *more absurd*, and *less defensible*, *Tritheism*.

Having now finished my Disputation with Dr. *Clarke*, concerning the principal Contents of his two Books ; I will subjoin here a brief Summary, or Abridgment, with some farther Elucidation, of what is more difficult to be apprehended, and duly taken, by Readers that may be less practised

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tised in controversial Writings; especially on Subjects very dark and perplexed.

The chief Question hath been, what is meant by the Catholick Church, when she saith *three Divine PERSONS*: for without Meanings to our Words, whether in affirming or denying, we neither deny nor affirm any thing; our pretended *Faith* will be a mere *Nullity*, if we have not a *certain* Meaning in what we say, and pretend to believe. Briefly, it is not *Faith*, if without a *Meaning*.

The great Question then being, what is the meaning of the Term *Persons*, when we say a Trinity of *Divine Persons*: 'tis evident, and (I think) confessed by all, that we must mean, either three Divine BEINGS, or only three DISTINCTIONS of (or *in*) a Divine Being. No Medium or Third has ever been offered, by any Sect or Writer; they all interpret *Person*, by a rational BEING, or some (external or internal) DISTINCTION of a rational Being.

I have shown, that who mean three Divine *Beings*, do indeed directly disclaim three Divine *Persons*. First, because the signification of *Persons* in all the Classical *Latin* Authors, from whom we have that word, is not a *rational Being*; but some Quality, Mode, Property, Relation, Respect, or other such like *Distinction*, of or

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in a rational Being. And because, secondly, when the Primitive Catholick Church, immediately after the great Council of *Nice*, were at a loss what name they were to give to the *triple Distinction* in God; and some, deceived by the *figurative tralatitious* Terms, Father, Son, and Spirit, called them *Hypostases*, a word equivalent to *Beings*: therefore, because three *Divine Beings* would necessarily be *three Gods*, *Hypostases* was generally (and almost forthwith) rejected, by all the Fathers and Churches. And they agreed, the *Latin* Nations and Churches, in the word *Persona* or *Persons*; the *Greek* Churches and Nations, in the equivalent words *πρόσωπα* and *ἰδιότητες*; because these words did then with all Men denote, as still they do with all *learned* Men, only the *distinctions* of or in rational Beings; not the Beings themselves, as *Hypostases* does. And of these matters, the Reader shall do well to consult *Valla*, *Scaliger*, *Becman*; and chiefly, *Petavius*, and *Baxter*; Authors that may be relied on.

Three *Divine Beings*, co-equal in all respects, all Men grant, and Dr. *Clarke* in particular, are three Gods; therefore the Doctor gives to his first Divine Being *Supremacy* and *Independency*; which he saith the other two Divine Beings have not, they are *subordinate*, and *dependent*. But first,

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first, if indeed they are all of them *Divine* Beings, there can be no *real* Inequality between them; for who wanteth any *absolute* Perfection, cannot be a *Divine* Being, or what is the same, cannot be God. And, secondly, the Supremacy and Independency allowed by Dr. *Clarke* to the first Divine Being, is only that he is *un-originated* as to his Being, and *un-derived* as to his Divinity and Perfections; and the Subordination and Dependency of the second and third Divine Beings, is only that as well their Divinity as their Beings *are derived* from the first Divine Being. This indeed giveth to the first of them a priority of *Dignity* and *Honour*, among themselves; but no *real* advantage above the other two. For put we the Case, in a *human* Father and his two Sons: the Sons *derive* indeed their Humanity and their Beings from their Father, but are equal to him in all the integrating Perfections of the human Nature. Can we say, this Father is really superior to his Sons in *Nature*; or that each of them, is not as truly *Man*, as is their Father? Dr. *Clarke* doth himself make these cases to be exactly parallel, in saying, each of the Divine Beings hath *true and real* Divinity; each of them is as much *God by Nature*, as Man is *by Nature Man*; and the first Divine Being, saith he, hath all Divine Perfections *underivedly*; the other two,

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two, by a *plenary Communication* of Power, Knowledge, Dignity, and all other Divine Perfections, but only to be *underived*. I have contented my self to say it, I have not offer'd to prove a thing *self-evident*; namely, that he could not more plainly or fully have described *three Gods*.

I have owned, with Mr. *Le Clerk*, and (the great) *Grotius*, that the *Platonick* and *Stoick* Philosophers; and from them, some of the *Apocryphal* Writers, *Philo Judæus*, and other Learned *Jews* that *platoniz'd*, and who in time did somewhat precede our *Saviour* and the *Apostles*; had observed in the Divine Nature, besides the *Attributes* so called, a *triple, internal* Distinction; which they expressed by *Nûs*, Mind or **INTELLECT**; *Λόγος* and *Σοφία*, that is, **WISDOM**; *Πνεῦμα* and *Ψυχή*, **SPIRIT** or *Spiration*. And a *Cabbala* or *Mystical Doctrine* growing up hereupon, as well among the first *Christians*, as in the *Synagogues*, and the *Schools* of Philosophical and Critical Learning of the *Jews*, which were very many all over *Asia*; therefore the *Apostles* in their Writings, frequently touch on the parts of that *Metaphysical Cabbala*, and reject divers things in it, and again establish and confirm others. But *St. John* in the latter part of his Life, being desired by the Bishops and Churches of *Asia*, to write a *fourth Gospel*, thought it necessary

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fary to preface that his Gospel, with the account there given of the ~~Wis~~ or WISDOM; as in his Epistles he had spoke of *the THREE, that bear Witness*. From what he hath said, the *Catholick Church* in all the Ages of it, but more distinctly and unanimously since *St. Austin*, has acknowledged (and professed as a chief Article of the *Christian Religion*) a Trinity of *Persons* or DISTINCTIONS in God; that is, the Divine INTELLECT, the *generated* Wisdom or SELF-KNOWLEDG, and the beatifying Spiration of Love or SELF-COMPLACENCE. And these, according to the Modes of speaking by the *Mystick Philosophers*; *Platonists*, *Stoicks*, and *Jews*; and from them, by *St. John* and the first *Christians*; were called FATHER, SON, and Spirit, or SPIRATION. Love was expressed by them by SPIRATION; INTELLECT and SELF-KNOWLEDG, being here *Cause* and *Effect*, were by them called *Parents* or FATHER, and *Progenies* and *Proles*, that is, Off-spring or SON.

Here the *Catholick Church* rested, and fixed; as knowing that she can never admit any other Trinity in God, but of *Persons* (that is, DISTINCTIONS) only; and that the other Trinity, a Trinity of Divine BEINGS, is a Trinity of *Gods*.

And

And thus I, as well as some others, have considered (very briefly) the two Books, *Scripture-Doctrine* and *Reply to Mr. Nelson*: but I cannot conclude, as some of those others, with proposing or desiring that the learned Author be *censured*, by our lawful Superiors. I cannot but observe, that

Dr. *Cudworth*, Dr. *Sherlock*, Dr. *Pain*; nay and a Learned and Pious Bishop of this Church, who is (if I mistake not) still alive; did also in their Books *expressly* assert three *Divine Beings*. Dr. *Sherlock* represented them as in all respects *co-equal*; and accounted for the *Unity* of God, by a perfect *mutual Consciousness* of the three *Divine Beings*: but Dr. *Cudworth* and the Bishop of *Glocester*, as we have seen that Dr. *Clarke* doth. Our Superiors and Governors, considering the other eminent Merit and Learning of these Doctors, did not *Censure*, and much less *Deprive* them; *Cudworth* and *Sherlock* were *preferred*, after their Books were published, and without demanding any *retraction* of them.

And verily, if any other may be judged to deserve like *Tenderness* from his *Superiors*, Dr. *Clarke* may hope for it; on account, not only of his *Distinction* in the *Republick of Learning*, (which never had, or, I think, will have a Prince, Head, or Chief, yet hath an illustrious *Optimacy*;)

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but also that himself hath no *Bigotry*. His Book asserts a Trinity of *Divine BEINGS, MINDS, or SPIRITS*; which is holding the Trinity in the *highest* degree and manner: but he concludes all with judging and advising, that as concerning these Articles and Questions, no more be absolutely *required* of any, but the first and only *Creed* of all the Antient Churches; even the *Creed* drawn up by all, or however *some*, of the Apostles. For so it certainly was, notwithstanding the rash and precipitate Opposition to this Opinion of all the *Fathers*, by *Ger. Vossius*: and more lately by some few others, in particular *Mr. Du Pinn*; who followed *Vossius*, not so much (I think) for his Reasons, which are all either false or frivolous; but as bore down by the repute of *Vossius*, as the most Learned *Critick*, and generally Learned Man of the last Age. *Vossius* scribbled, and *publish'd* also, his mean Trash; in three days time: to make a Present to the Princess of *Orange*, Daughter of King *Charles* the First, then visiting *Amsterdam*; in acknowledgment of her Father's great Liberalities to him. To this Book of *Vossius*, and to *M. Du Pinn*, a full and thorow Answer is made, by a Learned *Socinian*; in a Pamphlet, entitled; "The Judgment
" of the Fathers, concerning the Trinity;
" opposed to Doctor *Bull's* Defence of the
" *Nicene*

"*Nicene Faith. London, 1695.*" I know not, whether Dr. Bull replied to the *Socinian*: but Dr. *Stillingsfleet*, late Bishop of *Worcester*, takes notice of the Arguments used by the *Socinian*; and saith, "They are the best that could be alledged, concerning a matter so far distant in time." He seems, on the whole, to think; if that Creed were not drawn up by the Apostles themselves, it was approved by them, or the chief of them; and hereby gained its universal Authority, and was in use in all the Churches. But I must return to Dr. Clarke.

As I said, he is no *Bigot*, for his private Opinions: he holds a Trinity of Divine Beings, that are *co-equal* in all the absolute Perfections; alike in all things, but the *τὸ ἀΐψιον*, or that the Father only is *underived*, the other two were *begotten* and *produced*. Holding thus a Divine Trinity, as we said, in the very *highest* sense; he is content and desirous notwithstanding, as to these so difficult and perplex'd Controversies and Questions, that no more be imposed upon any, than the Baptismal Creed of all the Churches. A Creed that was made, or at least was approved and authorized, by *Apostles*; a Creed beyond, or besides which, no other Faith is required in any Church (whether, Roman, Protestant, or Reformed) in order to *Bap-*

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tism; that is, to Admission into the Body of the *Catholick* Church, and Membership in any *particular* Church; "A Creed that " is the only Form, in which all *Churches* " and all *Sects* agree." As this Creed has not a word of these Strifes and Contentions; so our Author in submitting to it, and requiring no more of any body else, has shown; that how far soever himself is gone in his own private Opinions, he is nothing zealous of imposing them upon others. I always thought, that who are indeed moderate, ought also to be so used by others; and that Men of distinguishing Abilities and Merit, and well affected to the *Church*, and to *Order*, ought to be treated as was Dr. *Sherlock*, Dr. *Cudworth*, and Dr. *Pain*; and not as some, that least should, do suggest and propose, to our Superiors and Governors, in their Books. Dr. *Ed——ds* and Dr. *W——s* are themselves as *Free-Thinkers*, taking that word in the honest and sound Sense, as perhaps any others are; their Writings show it, and their eminent Abilities and Learning do assure it. I ask, would they be dealt with, the *first time* they shall halt; as they desire, and promote, unto and *concerning* Dr. *Clarke*? 'Tis certain to me, that they would not; they would be as willing as others, that their *Mistakes*, if such indeed they are, be imputed to *human*

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man Frailty; and not, that they be punish'd as *Crimes* and *Wickednesses*. And other-ways, let them tell me; that they are in no doubt or fear of being over-seen in any Doctrine these *seven* Years coming. I wish, they were secure for a Month, a Week; or but for to morrow coming.

A Patience, and even a Deference towards them, is but what Learned and Good Men have first *deserved* of the Government, and the Church: and 'tis the *surest*, as well as softest means, to set them right, and to regain them; and the wisest and safest, if not *the only*, to prevent *Schisms*; that have almost all of them arose, from either the hard Usage, or the Neglect of Men excellently qualified. I do not add; because I am neither capable nor worthy to advise my lawful Superiors: but as others have voted on one side of this Cause, I thought I had as good right to give my Vote on the other side. Especially, because I have no personal Acquaintance with, or Knowledg of, Dr. *Clarke*; nor do hold, that I am aware of, any private Opinions: so that, what I have presumed to say, is neither from Friendship, nor Interest; but from Judgment only.

S E C T. IV.

IT remains still, that somewhat be said to one Passage in the *Introduction* to Dr. Clarke's Scripture-Doctrine, that has much disturbed divers. It is concerning the *Assent and Consent* given, and the *Subscription* made, by the Clergy and some others, to some Publick Forms; such as, Creeds, Common-Prayers, Articles, Homilies, and the Abnegation of some particular Doctrines. He seemeth to say;

'Tis not much to the purpose, what was the meaning of the original *Compilers*, or what the most obvious grammatical (or genuine) Sense of the *Words*, of those Forms: they ought to be, and may be subscribed and assented unto, in any such Sense of them, as is agreeable to the Doctrine of Scripture, in the Judgment of the Subscribers and Assenters. To be short, not so much the precise Sense or Meaning of these Forms, or of their *Compilers*, or of those that impose them, is to be attended unto; as the Doctrine of Scripture, in the case: Those Forms may be subscribed, and assented to, in any such Sense, if such can be honestly discovered,

as

Subscription to *Publick Forms*. 103

as is consonant to Scripture; according to the best Judgment and Apprehension of the Assenters and Subscribers. "For otherwise we shall subscribe against Conscience; and shall pay more Submission and Reverence to human Forms, than to the Divine Word. And, those Forms (especially in the Protestant and the Reformed Churches) being *intended* both by the Churches and the Legislature, but as *Explanations* of Holy Scripture, and of the principal Doctrines thereof; it is reasonable, nay and the very Mind of the Churches and Legislatures that impose these Forms, that our Assent to them be given in such Sense only, as is consonant to Scripture, and intended therein. But, of this Sense and Meaning of *Scripture*, every one is to judge for himself; *by his own Understanding*, and not by the Understanding of any others; no not of *Chairs, Fathers, Churches, or Councils*."

I take this to be Dr. *Clarke's* meaning, and shall make a Judgment of it, in both parts of it. First, of the Assent and Consent, or Subscription, or Swearing to Publick Forms, imposed by Churches or Governments. Then, of the pretended Authority and Rights of *private Conscience*, or the *Judgment of Discretion*, so called; concerning the Meaning of Scripture, and

104 *Of Assent and Consent, or*
the Truth of Doctrines; for which Dr.
Clarke, and very many others, are so un-
warily zealous; and make it (some of
them) the *Ground*, and the *Strength* of the
Reformation.

Of Assent and Consent, and Subscription, or
Swearing to the Publick Forms.

Concerning Assent and Consent, by Sub-
scription or Words; their Obligation, and
in what Sense they are to be made, in
the Case now before us: I find there are
three Opinions of Learned Writers.

1. Some Doctors and Prelates of the
greatest Distinction, as well for Learning
and Ability, as Dignity in our Church,
have said; our Articles and other pub-
lick Forms are not imposed, no nor pro-
posed to us, by the Legislature and the
Church, as *Articles of Faith*, or Doctrines
to be believed *unreservedly* by the Subscri-
bers: for this Authority no Reformed or
Protestant Church hath ever claimed, but
doth disclaim; granting and affirming,
that only a *Divine* Authority can appoint,
or can frame *Articles of Faith*. There is
nothing, *say they*, can be made (or be pro-
posed *as*) an Article of Faith, but what
hath been *always* so; and nothing to be
assented to *unreservedly*, but what the Di-
vine Word proposes *expressly*; or teaches us
by

by such clear, obvious, and certain Consequence, that no Man of a *sound* and therewith *sincere* Mind, will or can controvert it. Nor will all this, *say they again*, make an Article of Faith; unless also it be proposed in Scripture, as such; that is, as a Doctrine required by God, to be believed in order to (or as a Condition of) our Salvation. Briefly, it is not *de Fide*, or an Article of Faith; if it be not *de Salute*, that is, required in Scripture as *necessary to Salvation*. 'Tis well; but what do you infer from all this? Why our Articles and other Publick Forms not being proposed or imposed as Articles of Faith; it remains, that they are only *Articles of Peace*, and of *Church-Communion*: That is, they are not Articles to which the Assent of the Mind is absolutely, unreservedly, and without Interpretation, required; "But as; unto which we will make no *publick* Opposition; nay we will acknowledg those that believe and affirm them, as our Christian Brethren, with whom we will affectionately join in the Prayers and Sacraments, and all other Church-Duty and Service."

The ground of this Determination, we see, is; that if our Articles and other Forms be not proposed to us, as Doctrines of Faith, Doctrines necessary to Salvation; they are then only Articles and Forms of *Peace*, *such Peace* as we

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we will own those for Christian Brethren who affirm and believe them, and we our selves will not *publickly* oppose them. But this ground of theirs, is most certainly a mistake; for besides Articles, *so* of the Faith, that they are necessary to Salvation; and Articles and Doctrines that we can *tolerate* in others, and not *publickly* oppose them our selves: I say, besides these, there are a *middle* sort of Articles, Doctrines and Forms, and wont to be required by the Churches; namely, the Forms or Doctrines, which tho not proposed as in themselves *necessary to Salvation*, "Are yet proposed *as true*; and as so much "to *Edification, Instruction, and Perfection*, "that the Church will have them not "only Assented and Subscribed to, but "Taught also (and duly Proved) to our "several Charges, or Congregations."

The *Laws of England*, the *Canons* of our Church, and the Terms or *Words* in which Subscriptions are here made, do plainly prove what we have said. The *Title* of our *Canons*, prefixed to them by our Convocation, or National Synod; the two *Acts* or Laws for Uniformity, made in the Reigns of Queen *Elizabeth* and King *Charles* the Second, prefixed to all Books of Common-Prayer; and the Words of the fifth Canon, do declare *expressly*, that these Articles and Forms are intended and appoint-

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Subscription to Publick Forms. 107

appointed "For avoiding *Diversity of Opinion*, and for establishing *Consent in true Religion*; and that they are to be subscribed *with unfeigned Assent* to them."

Now here is *unfeigned Assent* to them, no more but we can *tolerate* them in others, or not oppose them *publickly* our selves. And if they are framed, and Subscription to them appointed, *for preventing Diversity of Opinion* in the Church, *and to establish Consent in the true Religion*; is it not plain, that the Legislature and Church thus speaking of them, do propose them *as true*, nay and to *be taught* by us, to our respective Congregations? And when our Laws and Canons say farther, these Forms, Articles, and Doctrines are proposed to your Assent and Subscription, for establishing in the Church a *Consent in the true Religion*; who can question, that 'tis meant *in this true Religion*, the Religion affirmed in *these* Articles and Forms?

If then it be granted, what (I think) all grant, that Subscriptions and Assents to publick Forms have so far the Nature and Obligation of *Oaths*; that they must be made, as Oaths are to be taken; in the true Sense, and to the full Purpose, of the lawful Powers that impose and require them; it will follow, that who subscribe, or in words do publickly and solemnly assent unto the Articles or other
Publick

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Publick Forms, must assent and subscribe to them as to *Truths*; as to Doctrines that are Parts of *the true Religion*; tho not as to Doctrines in themselves *Necessary to Salvation*.

2. Other great Doctors and Prelates; in particular, the Learned and judicious *Casuiſt* Bishop *Taylor*, and Doctor *Clarke*; do earnestly contend, that "We may subscribe the Publick Forms, in any such Sense as is agreeable to *Scripture*, and of which those Forms (all things consider'd) are fairly capable; whether that Sense be, or be not, the very Sense of the Compilers, or of the Imposers." The words of the Bishop are, "I understand them, as they can be true; as they are agreeable to the Word of God; and as they can very fairly signify." *Vindic. of the Divine Attributes*, p. 138. and *Answer to the Bishop of Rochester*, p. 24. and 26. The Reasons for this Opinion, were cited before, out of Dr. *Clarke*; namely, "that otherways we express more Regard and Reverence for Human Forms, than for the Divine Word. And the Articles and Publick Forms being meant by the Churches, but as *Explanations* of the Word of God, and of the Doctrines thereof; it must be the very *Intention* of the Churches, that they be subscribed in no other

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"other Sense, but such as is indeed agree-
"able to that Word."

Methinks, this latter Reason doth not confirm, but overthrow the *Doctor's* and the *Bishop's* Determination, upon this Question. For if our Articles and other Publick Forms are intended by the Church, but as clearer Explications or *Explanations* of the Scripture Doctrines, as indeed they are intended; and the Church requires us to subscribe and assent to those *Explanations*; she must needs intend thereby, "You shall *thus* interpret, or understand
"the Scripture-Doctrines; for so much as
"concerneth the Points and Subjects,
"touched in these Articles, and Forms:
"I say, *by these Explanations* of them, and
"no other ways." And not contrary, as the *Bishop* and *Dr. Clarke* would have it, "You may interpret the Scripture-Doctrines, by your own *private* Apprehension and Judgment of the meaning of
"Scripture, *contrary* to these publick Explanations."

We come not honestly into Church-Trusts or Preferments; we *enter not* (as said our Saviour) *by the Door of the Sheep-fold; but get over it, as Thieves and Robbers*; if we take not those Preferments and Trusts on the Conditions and Terms intended by the Church. Therefore if those Terms and Conditions are; "You shall *unfeignedly* As-
"sent

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"*sent to these Explanations of the Scripture-Doctrines:*" It is plain, we shall break our Faith given to the Church in our Subscriptions, as often as we depart from those *Explanations*. Subscription is a *Part* or *Covenant* with the Church, and the Government; "You shall be capable of Trusts and Preferments, if you *unfeignedly Assent*, and will testify it by your Subscription, to the Explication or *Explanation* of the principal Scripture-Doctrines, that is expressed in these Publick Forms; in the Articles, Liturgy, Homilies, and the rest: and otherways, not." And the Reasons are, "We aim at a *Consent* in the true Religion, among our Children and Subjects; as a great Glory, and a mutual Content. And because *Diversity* of *Opinion*, in such Points, is by all good Men to be avoided; as begetting *Schisms*, and they bitter and cruel *Strifes*; and they again (in the end) *internecine Wars*." I say, this being the *Covenant* intended by the Church and Legislature, between them and the Subject; the Subjects that subscribe, do violate this Covenant, and thereby forfeit all the legal Privileges and Advantages of it, if they interpret the Scripture-Doctrines by private Judgment, contrary to the *Explanations* in the Publick Forms; which they have accepted, and subscribed and assented to them.

We

Subscription to *Publick Forms*. 111

We grant, that the *Bishop* and the *Doctor* are so far in the right; that we may not Subscribe or Assent in any other sense, than what we our selves do think to be perfectly agreeable to the Doctrine of Holy Scripture. But 'tis no less true, that if we judg that the *Publick Forms* do not agree with Holy Scripture; one may not interpret those Forms by our *private Sense* of the meaning of Scripture, and thereby do violence to the *Explanations* of the Church and Government; but be content rather to miss the Advantages, that might be gained by such fraudulent Subscription.

Nor is the other Reason given, awhit better; namely, that otherways more reverence and regard is paid to human Forms, than to the inspired Word. For interpreting Holy Scripture by the *publick Explanations*, rather than by our own *private Sense* of the meaning of Scripture, is not to regard human Forms, more than we do the Scripture; but only to prefer *publick Determinations*, to *private Conceits*.

These Observations and Reasonings are so obvious and so convincing in the case; that therefore no *Protestant* or *Reformed* will subscribe the *Roman Catechism*, the Council of *Trent*, the Creed of Pope *Pius*, or other Forms of the *Roman Church*; nor any *Dissenter* to our Articles or Liturgy:
tho

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tho most easily and sincerely they might, by taking the fraudulent Liberty of this way of Assenting and Subscribing; that is, not to interpret the Scripture-Doctrine by those Explanations, but those Explanations by their own Sense of Scripture. Indeed, when one Writing is to be altogether interpreted by another, as the *Rule* of Interpreting; the former must unavoidably lose its own Meaning, and become wholly conform to the *Rule*: but this is not to interpret, but to deceive others and oneself. Therefore,

3. It is much more generally, and almost universally held; that Subscription, Assent, and Consent to all Publick Forms, must not be as to mere Articles of *Peace*, and *mutual Communion* in the holy Offices of Prayer, Hearing, the Sacraments, and such like; nor in such Sense only, as we can first excogitate or devise, and then can make it to accord with our *private* Sense and Explication of Scripture, and the Doctrines thereof. No, our Assent must be, as to *Truths*; Truths that we *unforcedly* discover, and *unfeignedly* believe, and will *teach* also to our several Charges. It is thus that all honest Men, and who duly consider what they do, subscribe or assent: and they would not for the whole *Mammon-World* subscribe, or solemnly assent, with any

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any other Intention or Meaning in their assenting or subscribing.

But, we are not hereby come to the full decision of the proposed Question and Difficulty: for still we must resolve, what must be done when the *Explanations* themselves, that is, our Articles or other Publick Forms, are *ambiguous*; both to others, and to our selves? even *contrary* Senses are found, and likely (we shall see) were intended and designed in them, by the *Compilers* of them. The *Convocation* that framed, and passed our Articles, in the Year 1562, were not all of the same Mind concerning the Subjects of divers of the Articles: in particular, the Articles concerning *Original Sin*, *Justification*, *Free-Will*, *Grace*, *Predestination*, *Election*: about these, some of them followed St. *Austin* and St. *Thomas*, and the Party of the *Dominicans*; whose Opinions were maintained by *Luther* and *Calvin*. Others of them were of Opinion with St. *John Chrysostom*, with *Scotus* and the Party of the *Franciscans*; the Greek Church, and the *Latin* Fathers before St. *Austin*; approved by *Melancton*, and other great *Reformers*. If we may judge by the *English* Books and Sermons, that I have seen, of those times; these two Parties were here (among us of this Nation) pretty equal. Men of so different Sentiments about these Questions; but fully agreed,

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greed, in condemning the *Roman Church*, as well in her Doctrines as Discipline; when they met in *Convocation*, easily fell into the Temper and Moderation as to those Questions, that had been observed but just before by the Council of *Trent*. As these, so *they*, framed these Articles, with a Tenderness to all Parties already in Communion with them; that is, so framed them, that their *own* contending Members might all of them accept and subscribe *these* Articles. Nay, they have expressed themselves so *generally* in some other Articles, that it seemeth they studiously avoided the excluding or offending learned and deserving Men, who might have contrary Opinions concerning the Subjects (or some part of the Subjects) of those Articles. And let the Reader see also, of this, what Bishop *Taylor* hath said, *Vindication of the Divine Attributes*, p. 138, 139. Now the Question, hereupon, as we said, is; when the Publick Forms have in some parts of them doubtful Senses, that is, different and perhaps *contrary* Senses; what is to be done in the Case? May we, or can we subscribe at all? And if so; "May we subscribe in such Sense, tho controverted, and undecided by Authority, as our private Conscience and Judgment can approve and assent to?" Or are we, in that case, to expect the Decision

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cision and exprefs Judgment, of the Publick Authority; that is, of the Legislature?

To that; may we subscribe at all? 'Tis an honest, and a *reasonable* Scruple; because how can I assent to *ambiguous* Propositions? And, if there be no *certain* meaning in the Article it self, but divers and *contrary*; it should seem, that I assent to *nothing*: and again, as much to *Falshood*, as to *Truth*; for contrary Propositions cannot be true.

I think, however, this good Scruple may be removed; by considering, that the Government proposing, by this *ambiguity*, to invite the *contrary* and *contending* Parties, into her Trusts and Preferments, and thereby into her Interests; her meaning must needs be, that "She *accepts* our Subscriptions, in our own Sense and Interpretation of those her Articles, or Publick Forms that have this Ambiguity."

And thus, we neither subscribe to *nothing*; for we our selves have a determinate meaning: nor to what is *false*, in our Opinion, or that the Government hath defined to be so; for *ambiguous* Forms are not *Definitions* on either side.

'Tis still doubted, by some tender Minds; whether we may subscribe to *ambiguous* Forms, in such Sense of them as we shall judg to be a Truth, without consulting

the Legislature? For if I must subscribe to the Publick Forms, in the Sense (and no other) of the lawful Imposers; I must necessarily *know* that Sense, or I cannot subscribe to it: and if it happen that I subscribe in any other Sense, I have not answered their Intention, but *contradicted* it. I think, 'tis answer'd already; because the *probable* meaning at least, of the Legislature, was to invite alike the contending *contrary* Sides into the publick Trusts and Interests: we can conceive no other reason of the *Ambiguity* in any part of the Publick Forms, but to gain both Sides to the Publick Interests, by thus leaving to them their respective Opinions. That is, for so much and so far, as the Publick Forms are ambiguous; for they are not so throughout: there is much determined by them, tho all be not. Notwithstanding, because the present Enquiry is very necessary; I will add here the following Observations on this Subject, that were written by me some Years ago, to a doubting Friend.

1. 'Tis out of question, with all honest Men, that as an *Oath* to the Publick, must be taken in the sense of the lawful Imposers; *viz.* of the Legislature that imposes it; so also Subscriptions and all Assents to the Publick Forms, must be made in the Sense and Meaning of the *Powers* that have
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Legal Right to require them. Because otherways swearing and subscribing, that are intended and appointed by God and Man as holy and inviolable Bands, and as the greatest and surest *mental* Ties, should be no Security or Bond at all; but mere Equivocations, that is, *Deceits* and *Illusions*.

2. Whereas Words, Sentences, Periods, nay and whole Paragraphs, may oftentimes be variously and even contrarily interpreted; if the Legislature does not please it self to determine and thereby ascertain the Sense of the Publick Forms, it is then very plainly lawful to any Subscriber or Swearer to give his Assent in such Sense, *whether the most properly Grammatical or not*, that the Legislature is known to *accept*, or but only to *tolerate*.

Words are not the natural, but only the artificial and *arbitrary* signs of things; they stand therefore in the Laws, for such things or senses, as the Legislature shall please to signify by them, *how contrarily soever they may be used in common Speech*: and if the Legislature do allow, or accept, or but *tolerate* more Senses, or *contrary* Senses, of some of their Laws or Publick Forms; either because they will not exclude or aggrieve too many deserving Men, or to prevent Schisms or Seditions; such their Laws and Forms may be subscribed or

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assented or sworn to, in any of those Senses. For the Law, which is nothing else but the *just Will of the lawful Powers*, is thereby satisfied; and without any un sincerity on the part of him that swears or subscribes.

3. Divers most learned Men, both Divines and Civilians, have written whole Treatises of the Nature and Obligation of Laws; they agree, that the Obligation of Laws, whether the Civil or Ecclesiastical, is solely from the Authority of the *living* Legislature, or the *present* Government; not of the Legislators that first devised, framed, and enacted the Laws, but are now deceased. We are not the Subjects of the Dead, tho perhaps in their times *Conquerors*; but of the Living: The Dead have no Authority, *Non Entis nulla sunt Affectiones*. The Laws therefore of the Dead are in force, only by the Allowance and the Publick Acceptance, of the *living* Legislature: because the *present* Government doth not repeal them, but continues to use them, and requires our Obedience to them, therefore only they are binding in the Commonwealth. But for the *same* reason, they are binding in no other Sense or Senses of them, than the *present* Legislature gives to them, or PERMITS that they be understood and interpreted. And hence it followeth, say they farther,
that

that a change of the Legislators, may occasion a change in the Sense and Meaning of the Laws; the true Meaning and *Sense* of the Laws, whatsoever the *Words* are, being no other thing but *the Intention, Meaning, or Will of the Legislators*.

From this unanimous Determination of *Lawyers* and *Casuits*, 'tis plain; that in a Question concerning the sense of Oaths, Articles, Creeds, Abnegations, and all other Publick Forms, to which the Laws do require our Subscription or Assent, the Enquiry must not be; "What they meant, " who first *compiled*, or who *enacted* the Publick Forms; but What is the Meaning of " the *present* Legislature, or what Sense the " *present* Legislature gives to them, and RE- " QUIRES or PERMITS that we in- " terpret and understand them?" If the Laws are not the Laws of the Dead, but of the Living; if our Obedience is due, not to the Dust of deceased Kings and Estates, but to living Rulers; there can be no doubt, that Subscriptions and Oaths must be made and taken in no other Sense or Senses, than the living Legislature (as we have said) REQUIRES, ACCEPTS, or TOLERATES.

4. As some of the XXXIX Articles of our Church, and some part of our other Publick Forms, may be and are diversly (and even contrarily) interpreted; and

were on purpose conceived in so *general* Terms, for Relief of learned and good Men, that could not agree in the same Sentiments concerning all the Parts of the Subjects of those Articles and Forms: so our Legislators in *England*, and the Government in Church and State here, have always *equally* admitted the contrary Parties to Subscription; and have *indifferently* preferred one and the other, to all Offices and Trusts, not only in the State, but in the Church. For example, the Followers of *St. John Chrysostom*, and of *St. Austin*; that is, the *Remonstrants* and *Calvinists*, as the Reformed Churches now speak; or as they speak in the Roman Churches, the *Jansenists* and *Molinists*. It cannot, I think, be denied, that this proceeding of our Legislature and Government, is a *Declaration*, on their part; that whatsoever their own Sense of the few ambiguous and doubtful Articles, or Parts of Articles or of Forms, may be; they do not impose it on Subscribers, but do leave each Party to their own Judgment, so far forth.

Of the Authority and Rights of Private Conscience; or the Judgment of Discretion, so called.

I am now, in the last place, to say what shall be necessary, and therewith convenient, of the Authority and Rights of *Private Conscience*, or the *Judgment of Discretion* so called, by all Persons indifferently; concerning the *Meaning of Scripture*, and the *Truth of Doctrines*: for which Dr. *Clarke*, and so many other learned Men, do earnestly contend; and make it the very Strength, as well as the *Cause* and *Ground* of the *Reformation*.

This last is certainly a mistake; the *Reformation* was begun and effected by *Learned Men*, of the first Character; and Men as well by their *Orders* as their *Erudition*, both qualified and *obliged* to examine and to judg of *Doctrines*. They had the *Office* of Teaching others, *Legally* and *Canonically* committed to them; and therefore as well in *Conscience*, as good *Sense*, were to *take heed, to themselves, and to their Doctrine*, 1 Tim. 4. 16. *To hold fast the faithful Word; and be able both to exhort, and to convince Gainsayers*, Titus 1. 9. What such did, and ought to have done, is no Rule or proper Precedent for the *unqualified*; unqualified by lack of *Sufficiency*,
as

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as well as of *Office*, or extraordinary (miraculous) *Call*, And as a *Libertinism* in judging of great and deep Questions, by the unsufficient, was not the Cause or Ground of the Reformation; so 'tis so far from being a *strength* thereto, that nothing else can overthrow it. A Spirit of general *Free-Thinking*, as 'tis now new-named; when every one takes on him, takes on *her*, to judg of the Questions of Religion; must therefore needs overthrow the best Establishments, in some while especially; because between the *Ignorance* and *Presumption* of such Persons, there is no Truth so clear, or sacred, as to be secure from their Mistakes, or their Perversions, but for one day.

I marvel, that *Learned Men* should contend for a licentious, promiscuous *Free-thinking*, or judging, in Divinity; or of the Doctrines and Controversies of Religion: when themselves (and all Men besides) do reckon it a sort of Madness, or craz'd Extravagance, if affected in whatsoever other Sciences or Arts. Who will endure it, that any but *Lawyers*, *Physicians*, *Mathematicians*, or such at least as have some good while *studied* the Laws, Medicine, and Mathematicks, should set up for *Judges* (or but only for *Party-men*) in the difficult and doubtful parts of those Sciences; namely, the Questions controverted
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and undecided by or among the ablest Professors in those Sciences? Shall *Ned* the Weaver or Taylor, my Neighbours *Jonathan* and *Tim* the Mercer and Grocer; or even his *Worship* at the Hall, the Grange, Lodge, or Berry; declare himself (for Example and Instance) a *Ptolemaick*, *Tichonick*, or *Copernican*, in his right of *Free-Thinking* and *Judgment of Discretion*, without knowing *Astronomy*; nay being utterly incapable of knowing it, for lack of the necessary *intermediate* Sciences? We should send such *Pretender* to a good *Physician*, if we judged him craz'd; or give him the *Bastinado*, if Arrogance and Presumption seem'd the Causes of his troublesome Vanity: and do we cry it up as a *generous*, a *wise*, and *sincere* Spirit, when like Extravagance is practis'd, by like Persons, in the so much more numerous, more dark, and more *weighty* Enquiries, of Religion?

S. Mareſius, Professor at *Groningen*, in the *Low-Countries*, has set down the *particular* Questions and Controversies debated between the *Churches* and *Parties*; at the end of his *Collegium Theologicum*, or *Systema universæ Theologiæ*. He specifies, between the *Reformed*, and the *Romanists*, three hundred *principal* Controversies; between the *Soci-nians*, and the *Catholick Church*, one hundred and twenty six *principal* Controversies; between the *Protestants* or *Lutherans*,
and

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and the *Reformed* or *Calvinists*, principal
Controversies ninety two; between the
Anabaptists, and the *Churches*, seventy such
Controversies; between the *Arminians*, and
the *Calvinists*, grand Controversies sixty
four; which last are also debated among
the Teachers of almost all Churches and
Parties, whether *Protestant*, *Church of Eng-*
land, or *Roman*: finally, between the *Chri-*
stian Church, as made up of all the afore-
mentioned Parties, on the one side; and
on the other, the *Jews*, *Deists*, and *Liber-*
tines; capital Controversies sixty two. In
the whole, somewhat above *seven Hun-*
dred. He observes farther, that the *con-*
troverted Texts, alledged by these Litigants
against one another; and to be examined
in the original *Hebrew* and *Greek*, by all
that will rightfully pretend to judge of the
said Controversies, are *six hundred and thirty*
five. I shall add, if the Books on these
Controversies and Texts, that have been
written by only Great and Illustrious Au-
thors, Men of Renown in their respective
Ages; and without having read and con-
sider'd a competent number of all which,
it were mere Rashness and Precipitation
to judge for or against any side, in those
Controversies and Disputes: I say, if those
Books were collected into one Library,
they would be more than the Books of all
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the Sciences and Arts besides; tho we include all *History, Geography, and Poetry.*

I say now, when so many and great Controversies have exercised the Learning and Wit, and employed the whole time of so many deep Heads; without being able to come to Agreement, or so much as a Temper about them; because of the insuperable Difficulties, partly in the *Questions* themselves, and partly in the *Evidences* or Proofs (that is, *Scripture, and Antiquity*) by which they are to be judged and determined; do we advise, nay do we encourage the *Women, the Mechanicks* and *Rusticks*, the busy trading part of Mankind; in a word, the whole *Herd* of unqualified *uncapable Persons*, to be Judges of them; or so much as *Partyers*, about or concerning them?

'Tis a sober Judgment, and worthy of his Sagacity, Experience, and Learning, that Mr. *Le Clerc* maketh in the Case; in his Book, *Of the Causes of Infidelity*, done not long since into *English*. I have not the Book by me, at present; but what the great Author saith there, is to this purpose. "The controverted Parts of Religion, and which each Party usually calleth *his Religion*; the Doctors do well to argue still, and to enquire about them. "It is *their* Business, to clear the Rubbish, and to trim the Lights; briefly,
" to

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“ to do all they can, that Truth may ir-
 “ radiate, as well as Piety and Probity
 “ may adorn the House of God. But as
 “ such Work can be done, only by such
 “ Hands; only by the Learned, and they
 “ too the *most Learned*; the People are nei-
 “ ther qualified, nor *concerned* to party,
 “ in such their Disputes and Controver-
 “ sies. Piety, Probity, and the Faith in
 “ which *all* the Doctors and Churches
 “ do agree, is the whole that is required
 “ of any whosoever, but *Priests*, and the
 “ *Learned*. When others do list into any
 “ of their Parties and Divisions, they are
 “ right, *if right*, by mere and pure *Chance*:
 “ their being in the right, shall do them
 “ no Service with God, nor gain them
 “ any Credit with wise Men; for ’twas
 “ only a giddy, or an *ambitious* Rashness
 “ in them, to chuse a *Party* or *Side*,
 “ without the necessary *previous* Know-
 “ ledges; and especially the *Tongues*, or so
 “ much of them as might enable ’em to
 “ consult a *critical* Author. What Know-
 “ ledg the Unlearned have of the Argu-
 “ ments on *both* sides, and of their Weight
 “ or Importance, is so dark and unper-
 “ fect; in comparison of what it should
 “ be, in order to make a Judgment of
 “ such perplex’d Questions and Cases;
 “ that tho it being all the Light they
 “ have, they are commonly very proud
 “ of

“ of it, and disposed by it to an endless
 “ and insolent *Garrulity*: it is indeed but
 “ like the very first *Twilight*, that pre-
 “ sents to the Sight, not the real Objects
 “ as they are, but maimed or monstrous
 “ Figures, like to nothing in real Nature;
 “ and it may be some strange Shapes
 “ (Shadows caused by the breaking Day)
 “ gliding, like Ghosts, on the *Arras*. Or
 “ if you will, one may say; that with re-
 “ spect to its fatal Consequences, their
 “ Light is like to the *Ignis Fatuus*, or
 “ Will-a-Wispe; far more dangerous than
 “ useful, to those that will follow it in
 “ its (wild) Wanderings.” Such Judg-
 ment as this, tho not in these very words,
 is made, of the Sidings and Partyings of
 the unlearned, with or against the Opini-
 ons and Factions of the Doctors, by Mr.
Le Clerc: A Man verily who is the *Glory*,
 and the *Scandal*, of the Churches that are
 separated from *Rome*. For after such, and
 so many Instances and Proofs by him
 given, of an unequal’d Learning and Judg-
 ment, chiefly in Theology and the Sacred
 Criticism, they have left him just so, or
 worse than the *Romish* Churches have left
 Mr. *Du Pinn*; that is, to subsist himself
 by his Writings, and by instructing some
 young Gentlemen in Philosophy and Criti-
 cal Learning. But to return to our *Free-
 Thinkers*.

They

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They say for themselves; that they have the *Scripture* on their side, and for their Warrant: the *Scripture* encourageth, nay requireth *all* Persons, to *prove* (or try) *all things, and hold fast what is Good*. Nay, to follow only their own *Judgment of Discretion*, or their own *Private Conscience*: for it commandeth every one, to *be fully persuaded in his own Mind*; and declareth thereupon farther, that *what is not of Faith* (that is, *a satisfied Judgment of our own*) *is Sin*, 1 *Thess.* 5. 21. *Rom.* 14. 5, and 23. And the *Scriptures* of both Testaments, being written to *all*, and in the Languages that were then the vulgar Languages: and the New Testament to all the Churches, and to every Person in them; not only to the Aged and more Knowing, but to *the young Men and little Children*, 1 *John* 2. 14. It must be the Duty, as well as 'tis the certain Right, of *all* Persons indifferently, to know them, and to judge of the Doctrines in them; that is, to determine their *Faith*, as well as their *Choices* by what they find in those *Scriptures*.

So, in short then; 'tis plain by *Scripture*, that not only the better sort, but the Body of the Populace, and even their *young Men and little Children*, are all by *Divine Warrant* declared to be *Casuits*, and *Doctors of the Chair*. Now I shall grant
most

most readily, that the Scriptures were written to All, and that All should read them with much Application; our Family-business ought to begin as well as end, not only with Psalms and Prayers, but with Readings in the Scripture, in both Testaments of it: because the Duties of all, and the Faith necessary to Salvation, are there *best* taught. Nor can the Laity well understand *Sermons*, unless they are (so to speak) expert in the Scriptures; and scarce at all, without some knowledg of them. Excellent Sermons are almost lost on any People, that know not the Scriptures. But then I consider, as the common Faith and the Duties of all, are clearly enough deliver'd in Holy Scripture; so a great number of high and most difficult Subjects are there touched: about which the *unlearned*, as the same Scripture warneth us, do and must mistake (if they will judg of them, and determine concerning them) even to their *Damnation*, saith St. Peter, 2 Pet. 3. 16. *In the Epistles of our Brother Paul, are many things hard to be understood; which the Unlearned, and the Unstable, do writhe, as they do all the other Scriptures, to their own Damnation.* I think, the meaning is; not, that the *Mistakes*, tho they are the Effects of such Peoples too great Presumption, are *damnable*: but that these Persons, blown up with their supposed Skill and great Discoveries,

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coveries, do fall usually into the *damnable*
Sins of censuring, schismatical Separating,
and unchristian and uncharitable Violence
in their Partyings and Contentions, for
their Mistakes. After such a Warning,
concerning the Depths of Holy Scripture;
do we encourage all People indifferently,
to plunge themselves into them: rather,
should we not stand on the Banks of these
Waters of Life, directing both by Hand and
Voice, that no one adventure beyond his
proper Depth, or certain Knowledg?

'Tis in vain to alledge Scripture for *ab-*
surd Opinions, Opinions that common Sense
doth immediately reject; as that, *the Blind*
should lead others, or should direct themselves;
or what is the very same, that the Igno-
rant, that is, the *unlearned* should judg
and determine of the deepest and weightest
Questions and Controversies of Religion,
“Or be of *Party* in the Debates and Con-
“tentions of the Skilful and Learned a-
“bout them.” It is, as we said, against
common Sense; and against the universal
Practice of Men, in all the Sciences, and
even in all the Arts and Crafts. 'Tis *Eu-*
phormio, a Pedant or Philosopher, reading
Lectures of War, before *Hannibal*.

Therefore, when the Divine Word saith,
Search the Scriptures; try all things, holding
fast what is good. The Beræans were more
noble than some others; for they searched the
Scriptures,

Scriptures, whether the things spoke by Paul were indeed so. It is not, because it could not be intended, of, or to those *Bereans*, or others, that were (by their *Tears* or their *Ignorance*) unqualified, and therefore (as we have said) *uncapable*; but of and to those *Jews, Christians, or Bereans*, that were Learned and Teachers in their Synagogues; and who could make Report to the *Assemblies*, and therewith make them in some small measure and degree sensible of the Truth.

When St. *John* saith, that he writes to the young Men, and little Children; what doth he write? That they *Sin not*, that they *Love one another*, and *Love not the World*. And indeed his whole Epistle might be written, or he spoke, to the very youngest.

St. *Paul* directs, *Let every one be fully persuaded in his own Mind*; and he adds, afterwards, *What is not of Faith, is Sin*. But first, *Who* doth he say this to; and *what Persuasion*, and what *Faith*, doth he (or can he) there intend? What; a Faith or Persuasion that *Ignorance*, and a forward graceless *Presumption*, have taken on them to form to themselves, upon weighty and dark Questions and Enquiries: would he encourage such Faith and Persuasion? No certainly, but only a *Faith and Persuasion*, in Matters within the Sphere of each Man's

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Knowledge, and Ability and Capacity to judg.
In short, he speaketh of such Persuasion or Conscience, and such Faith, as the Unlearned or Unskilful ought to have; even a Conscience of things, within each Person's Bounds of Knowledge, Education, and Conversation, with the Helps of a due and certain Information: And if beyond this, a Conscience informed and instructed by the Reasons of Learned and lawful Pastors. I think, however, few *such* Pastors will call their People, however instructed, to judg of those Difficulties, Controversies, or Doctrines; of which, they know well, 'tis impossible that the People should understand the Proofs and Evidences; and which are no Evidences or Proofs, but as they stand in the *Hebrew* and *Greek* Originals.

Any other Conscience about doubtful or controverted Matters, is not truly *Conscience*; but a very sinful *Rashness* and *Presumption*; in whatsoever unqualified, and therefore (as we before also said) *uncapable* Pretenders.

Ignorance, and real Conscience, are things in their own Natures inconsistent with one another; for Conscience is a *Judgment made of things, by the Mind*: but Ignorance cannot make a Judgment, but only a loose *Conjecture*. It may (presumptuously and rashly) *guess*, or as we say, *rove* at things; but can we call this, a *Conscience*? So that indeed the unqualified and ignorant ought
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not to say, *In my Conscience*, or according to *my Conscience*; but, according to my *Presumption*, my precipitate *Conjecture*, my blind *Guess*. But so to guess, in doubtful and high Matters, as we said, is *Sin* before God, and *Folly* before all wise or sober People. In the whole, I say;

Ignorance is never to lead others, or one self. And I say,

All such are to be reckoned Ignorant, in the Controversies and Questions of Religion; that have not, first, well *read*, or heard, on *both* sides. Or, secondly, that cannot (when they hear or read) examine the *Evidences*, in the Languages that the *Evidences* speak.

And, I say, lastly, the Disputes, or controverted Articles, are not the *saving* or *damning* Parts of Religion; the universal Judge will never question the *Pious* and *Sincere* about them, they will not enter the righteous Sentence that he will pass on us: and that therefore, they should be argued only in the *Schools* so called, that is, in *Universities*; or by Men there trained, and graduated. And even there, and by such, as in the *scholastick* Ages they were; with only a *videtur quod sic*, or *videtur quod non*.

The End of the First Part.

Septemb. 7. 1714.

The Ball of the Fugitive Slave

PART II.

A Farther

CONFIRMATION OF THE EXPLICATION OF THE ARTICLES OF

The DIVINE UNITY, and
TRINITY, and of the INCAR-
NATION: In an Answer to a late
Book, written by a learned Socinian.

PART II

A FURTHER

CONFIRMATION
OF THE
EXPLANATION
OF THE
ARTICLES

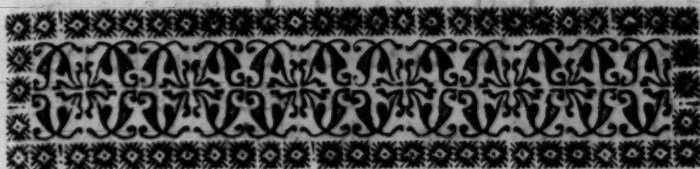
OF
THE DIVINE UNITY, and
TRINITY, and of the SACRAMENTS,
NATIONS, in an Answer to a late
Book, written by a learned German



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On the Title.

“ *The Supream Deity of God the Fa-*
 “ *ther, demonstrated on Catholick*
 “ *Principles. Being a short, but full*
 “ *Answer to Dr. Sherlock’s Proofs*
 “ *of our Saviour’s Divinity ; and to*
 “ *whatsoever can be urged, against the*
 “ *Supremacy of the first Person in*
 “ *the Holy Trinity.*”



THE *Supream Deity.* Are there then more Deities? I give our Author to know, the *Catholick Church* is more *Unitarian*, than he ; she knoweth and acknowledgeth but one Deity, whether higher or lower, whether *Supream* or *Subordinate*.

The

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The *supream Deity*, of *God the FATHER*. Who is *God the Father*; or whom does our Author intend, by *God the Father*? does he mean, there is in the Deity *FATHER, SON, and Holy SPIRIT*; and that of these, the Father is *Supream*, the other two are *Subordinate* and *Dependent*? No; by *God the Father*, he means purely *GOD*; consider'd as Father of the whole Creation, and in particular of our Lord *Jesus Christ*, to whom he was Father by an immediate and extraordinary Operation in the Womb of holy *Mary*. As this is the meaning here of *God the Father*; the meaning of this whole Clause, can be only this; "*GOD, the Father of the Creation, and of our Lord Christ, is the supream Deity, or supream God.*" To omit, as I said, that the Catholick Church acknowledges *no other God, or Deity*, but this *God the Father*; I would ask, against whom does our Author intend his *Demonstration*? I think, there is no Denomination of Christians, that but doubts; whether *GOD, the Father of the Creation and of Christ, is the supream God*. Have any Church or Party pretended, that any other Deity or God is superior, or but *equal* to him; or to say it again, that there is any *besides him*?

The *supream Deity of God the Father, demonstrated*. That is, our Author is very
confi-

confident of his Performance. But, as that which cannot be questioned, cannot be demonstrated; things self-evident, in whatsoever Science, not being capable of other proof: so his Demonstration proceeds on a Mistake of their meaning, whom he intends to oppose. In short, 'tis a Demonstration of nothing else, but of his too much forwardness and haste to oppose what he did not duly understand.

“ Being, *saieth he farther*, an Answer to
 “ Dr. *Sherlock's* Proofs of our *Saviour's* Di-
 “ vinity; and to whatsoever can be al-
 “ ledged, against the *Supremacy* of the first
 “ Person in the Holy TRINITY.” I
 must ask again, what *Holy Trinity* he means!
 And yet I doubt, or rather I do not doubt,
 he means *there is no Trinity at all*, whether
 Holy or Unholy: the Father is not the
supream, but the *only* Deity or God; the
 second Person is not *God*, the third neither
 God nor *Person*, in any Sense whatsoever.
 He should have said so therefore, in plain
 words; and it would have given no more
 Offence to any body, nor indeed so much,
 as this equivocal illusory Title will. I
 suppose, his Intention was, not to hinder
 the Sale of his Book; by putting before
 it a sincere Title, without these Dou-
 blings, and Contradictions to his Book it
 self: therefore he needed only to have said,
 “ An Answer to Dr. *Sherlock's* late Book,
 “ con-

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“concerning the Proofs of our Saviour’s
“Divinity.” Or some such like.

To be shott, the Title is too unsincere,
and contradictory to his Book: and the
Demonstration or Book it self, is an Op-
position, not to the Doctrines of the Church;
but only a Discovery of his Mistakes, of
our Doctrines; as we are next to show.

The Design of this Book, is to prove,
that *God Almighty is but one Person*; mean-
ing by one *Person*, one *Being*. That, se-
condly, *there hath been no Incarnation of God*;
meaning again, *such Incarnation as he and*
his Party have conceived. Lastly, that
supposing such Union of God with Man,
yet it will not justify this Expression, *God*
was made Man. Where again he intends, *the*
Divinity was converted into Humanity; which
is a Heresy, that I confess, I never before
read or heard of.

I.

God Almighty, is but one Person.

God Almighty is but one Person. As if
there were no Sense, in which even this Au-
thor must admit, that God is *more than one*
Person; and on the other hand, no Sense in
which

which the Catholick Church believes, and professes, that God is *but one Person*. I should wonder, if he knows not, that in his Sense of the term Person, the Church acknowledges but one *Divine Person*.

This Author must grant, that as the Term or Word Person is used by the *Latin* (classical) Authors, from whom the *English* and (I think) all the other modern Nations but the *French*, had the word and the meaning of it; God Almighty, as *Creator*, is one Person; as *Redeemer*, another Person; as *Sanctifier*, a third; and as *Judge* of all, a fourth Person. For the several *Respects* or *Relations* of one Intelligent Being to other, whether Things or Intelligent Beings, do (confessedly by all) in the Language and Stile of the *Latins*, make such Being to be so many several *Persons*. And as we cannot deny, that the several *external* Acts, Relations, Respects, and other Distinctions of God, towards his Creatures, do denominate him more Persons *externally*, and *proessionally*, as the *Schools* speak; then much more do the *Internal Acts*, *Properties*, and *Distinctions*, that are within and upon himself. If the temporary transient Acts and Respects of *Creator*, *Judge*, and the rest, do oblige us to call God so many *Persons*; then the eternal, permanent, and natural, (INTELLECT always in act, SELF-KNOWLEDG, and

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and SELF-COMPLACENCE) much more. Our Author's Wit may help him on many other occasions; it will never relieve him, I presume to say, in this: the Authority of all the antient Books, by which only the genuine Signification of words can be tried and judged, being against him. I conclude therefore, his general *unlimited* Proposition, *God is but one Person*, is rash, false, undefensib; and of which a learned Man must be ashamed among learned Men.

Then, for what we said farther; "Is there no Sense in which the Church believes that *God is but one Person*?" For if there is, why does our Author tell it for *News*, that God Almighty is *but one Person*? It was ever held, and taught, that God is *but one* (as lately we have learned to speak) *subsisting PERSON*; that is, one intellectual *Being*, one *Spirit*, one *Mind*. And the contrary hereto is declared to be Heresy, by some *General*, and divers *Provincial* Councils; and by the whole Current of Learned and approved Writers. In respect of his being one intelligent *Essence*, one individual *Being*, *Mind*, or *Spirit*, God is as truly *but one Person*; as any particular Man, or Angel, is but one Person. The Catholick Church saith, God Almighty is, as they now speak, *but one subsisting Person*; or one eternal Spirit, one infinite Mind,

one

one individual, intellectual Essence; and the *Personalities* of God, by which he is *internally* distinguished, and by which therefore we apprehend and conceive of him in the Acts of Worship, are only the *Modalities* of this one Essence or Spirit; namely, the Divine INTELLECT, the adequate SELF-KNOWLEDG, the perfect, beatifying, SELF-COMPLACENCE. Of which the first, according to the Modes of Speaking used by the *Antients*, is called the FATHER, as *generating* the SELF-KNOWLEDG; from INTELLECT, and (the said) generated WISDOM, called therefore the SON, doth *proceed* necessarily the *Spiritus*, or *Spiration* of LOVE, or the beatifying SELF-COMPLACENCE. And yet after this Profession and Explication, in her *Councils*, and by her Writers both *Fathers* and *Moderns*; she is attacked, as *Trisheistick*, *Pagan*, and *Idolatrous*. This Author, in particular, was *constrained in Spirit*, to bear *his Testimony*, by a Book written and published, against the general prevalence (God help us) of *Paganick*, *Trisheistick Principles*, among us.

A certain Doctor of renown in the Fencing-School of Dispute, writes a *Vindication*; wherein he advances, that there are *three* Divine Essences, *three* eternal Minds, Beings, and Spirits. He has lately added
on

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on the other Article, of the Divine *Incar-*
nation; that the Divine WORD (or se-
 cond Person) did not assume a particular
 human Nature, but *Humanity* it self. Which
 is, all Men know, no real Entity, but a
 mere metaphysical Abstraction; a Notion
 only, not a Being, or Thing. Among the
Non-Conformists, Mr. *How* also was zealous
 of the former of these dangerous Mistakes.
 Our Author complains hereupon, that
 “ Men of *Tritheistick* Principles are warmly
 “ cherish’d; both in the Bosom of the
 “ Church, and among the *Dissenters*; while
 “ the *Unitarians*, tho’ confessed to be less
 “ blameable, have been used among both,
 “ with an uncharitable severity; and very
 “ harshly even in their *Persons* and *Estates*.”
 I can answer, for so much as concerneth
 the Church; that with respect to some few
 Men of *Tritheistick* Principles, an early Op-
 position, and a very zealous, was made to
 them. First, by some eminent private Wri-
 ters; then, by a sort of Publick Authori-
 ty: for the University of *Oxford* declared
 those Principles to be heretical, and blas-
 phemous; and forbid all Persons under
 their Direction, to maintain or espouse them.
 After which, the Archbishop of *Canterbury*,
 that now is; and at his Request and In-
 stance, his late *Majesty*, and the Lords of
 the Council; published *Directions*, for pre-
 serving the Purity of the Christian Faith, a-
 gainst

gainst the Innovations that had been advanced, by the few Authors or Asserters of those Principles. The *Men* indeed were spared, out of respect to their other eminent Merit; and in confidence that they would be advised, and get themselves better informed: but as much was done against their *Error*, as this learned Author himself could require.

That some others less blameable, and less mistaken, than the *Tritheists*, have suffer'd much in their *Persons* and *Estates*; I suppose, is meant by this Author, among the *Dissenters*. There was such a Case but lately, at *Dublin* in *Ireland*; where the Dissenters being the *Informers*, and the *Prosecutors*, a very harsh Fine, of many hundred Pounds, was laid on a learned Dissenting Minister, for some obnoxious Expressions; tho not more obnoxious than one may find in divers of the *Fathers*, and particularly in *St. Hilary*; concerning the *Subordination* of the Second and Third Divine Persons, to the *Father*. The *Prosecuted* maintained, that the *Son* in the Holy Trinity, is not equal to the *Father*; grounding himself on the words of our Saviour, *The Father is greater than I*, John 14. 28. But the Government there did discharge the *Fine*, for the greater part of it, on application made (as I have heard) to his Grace the Duke of *Ormond*; and released

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also the *Prosecuted* of his *Imprisonment*, on giving Bond to be of the good *Behaviour*.

I will not deny, however, that in both Communions there is a very culpable Negligence, of duly and frequently expounding the Doctrine of Holy Scripture and of the Church, in the (so nice and necessary) Articles, of the *Trinity*, and the *Manner* of our Saviour's Divinity. Whereby too many of our People have, some of them *Tritheistick*, and others *Eutychian* Notions and Apprehensions, not awhit better than the old *Paganick* Idolatry. But then let *us*, that have the *teaching* part of the Pastoral Office, amend this Error and Fault; in our Sermons, Catechisms, and Books; it being, in truth, more particularly our Province. "We ought not to charge the Church, or the Government, with our own Neglects of our Duty to God, and his People: for the Church and Government have *declared* as clearly and fully, and have *done* as much, against the *Tritheistick* Principles; as well they could, out of Convocation; without their censuring and punishing *Men*, as well as *Errors*."

To be short, it may be true in some measure, what our Author complains of; 'tis not impossible that in our Age also, it may happen to be said, but too truly,

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TRA: But I say, this will always be, while Men are but Men; it will be so, when he is a Magistrate, or a Bishop.

But now, we are to expect a Blow; and that, what we have said hitherto, is to stand for very little, or even for nothing at all; for (at p. 15. and 16.) he alledgeth as here followeth. "By a *Person* Dr. *Sherlock* fairly means, a distinct *substantial* " *Person*, or Infinite MIND; as all the " World (I think) do, out of this Con- " troversy. And by three Divine Per- " sons, he means three MINDS; as he " has declared in his *Vindication*, unto which " he refers also in this Book. He is rightly " sensible, that a Trinity of MODES is " but a Juggle; a *Blind*, to cover *Sabellia-* " *nism*: since neither *Sabellius*, *Arius*, nor " *Socinus*, would ever have denied three " MODES; or God's original WIS- " DOM, his SELF-KNOWLEDG, " or SELF-COMPLACENCE. Nor " had they been ever the nearer to the " Communion of the Church, for owning " them." Let us resolve this Paragraph, into its Propositions. 1. Dr. *Sherlock* by three Divine *Persons*, means (honestly and candidly) three infinite *Minds*. 2. And so do all the World, out of this Question. 3. A Trinity of *Modes*, is but a Juggle, to cover *Sabellianism*. 4. Neither *Sabellius*, nor *Arius* or *Socinus*, would deny three Modes;

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or the Divine INTELLECT, SELF-
KNOWLEDG, and SELF-COM-
PLACENCE. 5. If they had acknow-
ledged this Trinity, they had not thereby
been at all nearer to the Communion of the
Church.

1. Dr. *Sherlock*, he saith, by three Divine
Persons intends three infinite *Minds*. I
hope, not: for tho he was some time in this
Error, as in his *Vindications*, and other sub-
sequent Books of his; yet in his *present State*
of the *Socinian Controversy*, written more
lately, after the *Directions* by the King and
the Archbishop, he called in that mistake;
and in as plain words as can be required.
In that Book, he saith; First,

Of G O D.

" The Notion that Mankind have of God,
" is, one eternal infinite SPIRIT, p. 25.

" God is an eternal infinite BEING, or
" MIND; so all, as well Christians as
" Philosophers, hold: p. 35.

" What is the natural Notion we have of
" God; but one eternal BEING, the
" Cause of all other Beings? p. 49.

" Three absolute, whole, individual, Di-
" vine Natures, is Tritheism," p. 344.

If God is but *one* Spirit, Being, Mind,
one *individual* Nature; the three Divine
Persons, which are that one God, our Au-
thor

thor will grant, cannot be *three* Spirits, Beings, Minds, or individual Natures: He will grant, Dr. *Sherlock* could not so intend. But he saith further,

Of the Divine Persons.

“ They are as perfectly one, as a created
“ MIND is one, p. 309.

“ The Divine Persons cannot properly
“ be called, three infinite MINDS, or
“ SPIRITS; for MIND as well as
“ GOD, is not the name of their *Persons*,
“ but of their *Nature*, which is *Identically*
“ the same in all three,” p. 371.

This is the same as to say; the three Divine Persons are *Identically*, that is, are the *self-same*, Spirit and Mind.

And in his last Book, or *Scripture-Proofs* of our *Saviour's Divinity*, the 20th and 21st Pages seem wholly intended, to show; that
“ the third Divine Person is called the Holy
“ Spirit, as being the *sanctifying SPIRIT*
“ *TION* of God; and that this name *Spirit* properly belongeth, not to any of the
“ Divine *Persons*, but to the Divine *Nature*. In short; he saith, that (in these
“ Questions) *Spirit* is the name of God;
“ and is not to be used of the *Persons* of the
“ Divinity, but of the *Divine Nature*;
“ which is to say, of the Godhead or God.”

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I say therefore, our Author's advantages in this Book, against Dr. *Sherlock's* (former) Opinions, are none at all against the Church; that has condemned them, in so many Councils, and by so many approved Writers; nor against the Church of *England* in particular, that imposed Silence upon him and his Seconds, for so much as concerned those Opinions, by *Directions* from the Archbishop, and from his Majesty and the Lords of his Council.

But I say not these things, because I will abide by all, or many, or indeed almost any of the *Proofs* of the Trinity, that Dr. *Sherlock* and many others, (who have not well understood this great Article) have thought fit to *insist* on them, against the Judgment of the best critical Interpreters, of the Scriptures; faithful (and illustrious) Members of the Church, and owned by her as such. Please to see what I have said of the *proper* Proofs, of a Trinity of Divine Persons, in my *Institutions concerning the Trinity*, p. 193, 194.

The less wary Writers on this Article, I see, generally prove the Trinity believed by the *Catholick* Church; by such Heads of Argument, and such Scripture-Texts upon them, that if in truth they proved any thing, do prove three Divine Beings, *Minds*, and *Spirits*; either subordinate and unequal, the Trinity of some few of the *Fa-*
thers,

thers, and of Dr. *Cudworth*; or equal, and co-ordinate, the Trinity (as it should seem) of two or three *Greek* Fathers, and some Moderns. In opposition to the Errors of both these Parties, St. *Austin* wrote those Books *de Trinitate*, that have since been followed by the whole Church; the Eastern or *Greek* Churches, and the Western or *Latin* Churches and Nations.

2. He saith again; "All the World means " by *Persons*, as Dr. *Sherlock* did; out of this " Controversy." It was well excepted: But why did he not consider, that the whole Question is, What is meant by *Persons*, in this Controversy? Let *Persons* be what it will in other Cases, or Disputes; in this, it is a mere Theological Term, and signifies only, "The Divine Nature (Godhead or " God) under a triple Distinction." The Church, and the Academical Schools, say three Divine Persons; and always declare their meaning to be, the Divine Essence (or God) under a threefold Distinction; the Distinction of Divine INTELLECT, Divine SELF-KNOWLEDG, and Divine SELF-COMPLACENCE. If our Author would dispute against the Church, 'tis incumbent on him, to show either the Error, or the Impropriety of this way of speaking; which he, or any Man else, will never be able to do.

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But in very deed doth *all the World*, out of this Controversy, mean as Dr. *Sherlock* did, and as our Author doth? I am told that in *French*, for I my self know that Language but very unperfectly, *Person* signifies; not, a Being, Mind, or Spirit; but *Nemo*, no Body, no one. And there is no *Grammarians* but will tell him, that *none in all the World* meant, as did Dr. *Sherlock* and our Author, till the latter Ages; till the Corruption and Perversion of the *Latin* words (as *Persona* is) by the Irruption of the Northern Nations into the *Roman* Empire, and their Conquest of this *West* part of that Empire. The Northern Nations corrupted the *Latin* Tongue, not only in its Declensions, Conjugations, and Pronouns; but in the Use, and proper Signification, of many of the Nouns and Verbs: they have corrupted it even as much, and sometimes as ridiculously, as the *Turks* have barbarized the *Greek*.

Persona, or Person, that signified *Larva*, a Disguise, and particularly, the *Theatrical* Habit of the *Stage-Actors*; the Robes of the Magistracy, then the Office it self, such as Judge, Prætor, Consul, General, Advocate; and with these, all sorts of Relations, such as Father, Son, Master, Servant, and the rest; and herewith *Qualitas*, the Quality, (whether external or internal) of any rational Being; such as Tall, Low, Big, Little,

tle, Lean, Corpulent, Wise, Foolish, and the rest; and (finally) in Ecclesiastical use was *modus Divine Nature*, the Divine Nature (or God) under an internal Modality or Distinction. I say, *Person*, that had in its primitive Language these significations, became at last, after the Irruption of the Northern Nations, perverted in the vulgar use of it, to signify that very thing, against which it was first taken up in the *Ecclesiastical* use; that is to say, for a particular, distinct, intelligent *Being*, a particular *Angel* or *Man*. It can be no question, among learned Men; that the *Latin* or Western Churches took up the word *Persona*, in opposition to the word *Hypostasis*, that was used by some *Greeks*. Because *Hypostasis* was sometimes used for *Substance*; the *Latins* inferred, that if they said three *Hypostases*, it would imply three spiritual *Substances*, the same with three Divine *Spirits*, and three *Gods*: therefore they chose to say *Persona*, and the sound *Greeks* *πρόσωπον*, the just equivalent of *Persona*; that only signify a Quality, Mode, Respect, Distinction, of or in intellectual *Hypostasis* or *Being*. If our Author had known this; or knowing it, had consider'd it; he would not have talk'd of all *the World*, on *his*, and the *Tritheistick* side, in their affirming, that the words *Person*, *Mind*, and *intellectual Being*, are adequately equivalent Terms. But because
he

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he may not be willing to take my word for it, that he is mistaken in the true original Sense of the words *Person* and *Persons*; nor could I reasonably claim, that he should: I refer him to the well known Criticks, *Scaliger*, *Vallensis*, and *Becman*, in their Books concerning the *Latin Tongue*; voce *Persona*.

I shall add, that after all; it is very probable to me, that *Person* is seldom, and almost never used, as our Author speaks, even out of this Controversy; whether in the *Latin*, or in the *modern Tongues*; as he saith all the World do use it; viz. to denote a particular intelligent *Being*, whether spiritual or corporeal. 'Tis used of them, I think, only, When some Respect, Relation, Distinction, Modality, or Quality, is intended to be imputed to them: that is, 'tis used of them, not as they are particular intellectual Beings, but as they are intellectual Beings with such a Quality, Modality, or Distinction, internal or external; as *Vallensis* speaks. For one instance that our Author will give of *Person* or *Persons*, used absolutely and simply, in common Speech, for a particular rational *Being*, as such; I think, I can return him forty, in which it signifies *Being*, *Mind*, *Spirit*, as so or so qualified, or under this or the other Relation, Distinction, Respect.

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It is the *Church* that holds a Trinity of *Persons*, properly so called: and her Opposers, are they that abuse the term *Persons*; to express their Trinity of Divine *Beings*, *Minds*, and *Spirits*; or what is the same, a Trinity of *Gods*.

3. "A Trinity of Modes, or *Distinctions*, *he saith farther*, is but a juggle; to cover "real *Sabellianism*."

That is, to cover *Socinianism*. One would have thought, that this should not have been a Fault, with our Author. It hath been always held, that *Sabellian*, *Samosatenian*, *Photinian*, and *Socinian*, are the same; in Substance at least. Then how, or why, should it offend this Gentleman; that he and his Party have (it seems) secret Friends, that would serve them and their Opinion, with Address; would introduce that Doctrine by Artifice, that themselves have so long in vain endeavour'd to introduce by dint of Dispute? But never was any thing less true, than this Suggestion of our Author and others. For contrary, *Sabellius* has been censur'd as a Heretick, for advancing a new Trinity; a Trinity of mere *external*, and *temporary* Respects, and Acts, of God; to his Creatures. And rejecting the *eternal* Trinity, *within* the Divine Essence; that had been *always* taught, and insisted on, in the Churches. I presume to recommend to our Author, the *Historia Sabellia-*

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Sabelliana, of the learned *Christianus Wormius*, printed at *Copenhagen*; lately published there, but to be had in *London* also. After an exact rehearsal of what is found in the *Fathers*, and *Church-Historians*, concerning *Sabellius* and his *Doctrine*; he concludes, *cap. 3. p. 119. Sabellius, in Errorem contrarium lapsus, dixit; distinctam esse a Filii Personâ, Personam Patris; non Re, sed Relatione: non internâ illâ & aternâ, sed solummodo ad res externas, sive ratione diversarum Apparitionum.* “*Sabellius* did not believe, that the *Person* of the *Son* is really
“ distinct from the *Person* of the *Father*;
“ but only *relatively*. And this, not by
“ the *eternal* and *internal* *Relation*, [held
“ and meant by the *Catholick Church*;
“ but only by an *external*, or in respect of
“ his divers *Manifestations*.” That is, the
Manifestation, *Relation*, or *Respect*, of
Creator, under the *Old Testament*; and
under the *New*, of *Redeemer*, and *Sanctifier*.
This *History* is a very exact, and critical
Performance; worthy of a *Divine* of
Denmark, where the *Encouragements* of
Learning are greater, than in most o-
ther, whether *Protestant*, or *Reformed* *Coun-*
tries.

The common *Calumny* of all the *Tri-*
theists, that the *Doctrine* of the *Church* is
co-incident with *Sabellianism*, is grounded
upon this; that if the *Divine Personalities*
are

are but Modes or Distinctions of the Divine Essence, and the *Persons* are only the Divine Essence (or God) considered under the Distinctions of INTELLECT or Mind, SELF-KNOWLEDG, and SELF-DELIGHT; then the *Son* (or either of the other two Divine Persons) is no more a real distinct *Being*, than in the Trinity of *Sabellius*, in which he is only a *Respect* of God to the Creature.

I answer, the Fathers that had assisted at the great *Nicene* Council, and their Followers and Defenders, did admit this Consequence; they said, God is one self-same Substance or Being, and otherways the Divine Persons would be three Divine Beings, which were to say three Gods: seeing we can have no other Notion of three Gods, but three *all-perfect* or *Divine* Beings. They said therefore, the *Sabellian* Heresy did not consist in this, That there is *but one Divine Being*; but in this, That *Sabellius* did not own the *internal* and *eternal* Relations and Distinctions, of that one Divine Being, *within* and *towards* it self; he conceived and spoke of God, only under the *temporary* and *external* Respects of CREATOR, REDEEMER, and SANCTIFIER.

It occasioned however, some good while, no small Contention (nay and mutual Persecution) in the *Eastern* Churches; even this mistake of some, that the Divine Persons

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sions are so many distinct Beings: not being aware, that *Father, Son* and *Spirit*, are tralatitious, and figurative Terms, when used of the Divinity, as well as when used of some other things; therefore some, as I said, took them to denote *Beings* as consider'd under those Relations; they supposed, they were to be understood *properly*, because they are so understood and so meant, when we speak of human (and other Mortal and Corporeal) Generation and Relation.

On this account, in some Places (as particularly in the Patriarchal *See* of *Antioch*) they had for some Successions two Bishops: one of them of the Party of the Council of *Nice*, that struck to the *Homo-ousios*, by which they meant, that the Divine Persons have the *self-same* Substance or Essence, which implies, that they are *one Spirit*, and *one Being*; the other, contrary, that *Father, Son, and Spirit*, are *distinct Existences*, distinct Substances and Essences, which implies (tho they never durst say it in express words) they are distinct *Beings*, and *Spirits*. It was for the last of these, that *Gregory Nazianzen* was forced to abdicate the *See* of *Constantinople*, by a General Council; "And nothing but the high
" Esteem that all Men had of his rare Elo-
" quence and excellent Learning, preserved
" him from further Censure." *Nazianzen*
lost

lost that *See*, for opposing (in the Council) a *Party-Bishop* at *Antioch*, when one of the two Bishops of that City died, under pretence of restoring *Unity* to that Church; but it was known, that he did it, in favour of the Party that interpreted *Homo-ousios*, contrary to the true meaning of the *Nicene Council*. That is to say, not of the *self-same Substance*, but only *the same for kind*; which would imply, that the Divine Persons are not one Spirit or Being, but three. It was for the contrary Interpretation, that some time before him *Eustathius* was not indeed deposed, from his *See* of *Antioch*, for the greater part of his People would not forsake him; but another was chosen by a considerable Party in that City, to be Bishop *with him*, or rather *against him*. The learned Critick, *H. Valesius*, rightly observes, in his Notes on that part of the History of *Socrates Scholasticus*, concerning *Eustathius*; that he was thus opposed, on the Accusation of *Sabellianism*, as the Party against him did interpret *Sabellianism*: that is, saith the Critick, for the true Faith of the *Nicene Council*; or because he interpreted *Homo-ousios*, by the *self-same Substance*, not the same for sort or kind only. These Strifes continued in the *East*, till the Books of *St. Austin* became known to those Churches; when they all acquiesced in his Exposition of the Trinity, as the *Western Churches* had before done.

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done. The Authority of St. *Austin* seems to have been the Cause, that these Differences made not a *Schism* in the Catholick Church; as the *Arian*, *Nestorian*, and *Euty-chian* Controversies, did.

The short is, the Imputation of *Sabellianism*, granting that it were just, is very unproper and odd from the Pen of a *Socinian*: for *Sabellianism* no less than *Socinianism* denies, that any of the Divine Persons is a real distinct *Being*; or is any thing more than an *external Act*, and *Respect* of God, to his Creatures. And, Secondly, 'tis the very same Calumny that was thrown at the great *Nicene Council*; and at their Term *Homo-ousios*, or of the *self-same Substance*: and to which, the Fathers that had assisted at that Council, and their Followers and Defenders, thought it sufficient to reply, that *the Objectors are TRITHEISTS*. The learned Author, to whom I am answering, may see what I have here said, said also (tho briefly, yet) effectually, in the twenty third and twenty fourth Chapters, of the first Book of the Ecclesiastical History of *Socrates*; "Who was contemporary to these Questions and Strifes, in their first rise, among those antient Churches and Fathers."

4. "Neither *Sabellius*, *Arius*, or *Socinus*, saith he, would deny three *Modes*; or the Divine Intellect, Self-Knowledg, or Self-Com-

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“ Complacence.” That is, they would have been of the *Church’s* mind, if they had but known her Doctrine; they were not properly *Hereticks*, but only ignorant. If no body is wiser than I, we will grant this to our Author; he shall have, what he desires here, and free leave to make his best of it. But then, say I; if these great Masters would, all of them, have embraced the Doctrine of the Church; her Faith, and in the Terms, in which her greatest *Fathers*, as well as most approved *Sons*, have expressed it; methinks, our learned Author should not stand out. He grants, his *Patriarchs* would have thought, and spoke too, with the Church; if they had but understood her meaning; then, why should not he? It was not, that *F. Socinus* was nice, litigious, and ambitious; or that *Arius* was a Malcontent, for having missed the rich and potent *See* of *Alexandria*; or that *Sabellius*, as a right *African*, was a Man of Levity, and Ostentation. No, but only they knew not the Doctrine of the Church; and therefore only dissented from her. Well then, what just Excuse has our Author; who does know it? He answers;

5. “ They or he should have been never
“ the nearer, to the Communion of the
“ Church; if they had or did acknowledg
“ the Trinity of *Modes* or Distinctions.”
I confess, this knocks all out of joint again;

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let us try to set all to rights, after such a terrible Shogg. I say then,

1. For the dead, we need not to take care; they are now out of the reach of Exclusion, or other hard Usage, by Men.

2. For our Author himself, is he willing to put this matter to an actual Tryal? shall he and I go to the *Metropolitan*, or the *Diocesan*, and say;

My Lord, in other matters we are acknowledged to be *Orthodox*; but there is a Question, raised by some, concerning our Soundness in the Article of the *Trinity*. We believe, however, with all Sincerity, that grand Article as 'tis expounded at large by *St. Austin*, in his last seven or eight Books *de Trinitate*. We believe it, as explained by the *Master of the Sentences*, and his Followers the *Divines of the Schools*, and their Followers the *Councils* of the middle Ages. We believe it, as represented in the Writings of the great Doctors, since the Period of the Reformation; whether *Reformed* or *Catholicks*. We accept heartily the brief Exposition, so usually cited out of the *Ecclesiastical Polity* of Mr. *Hooker*; and the full Account by Mr. *Baxter* in his *Methodus Theologiae*. We pray, to know hereupon, whether your Lordship will admit us to the *Communion*, and other Religious Worship,* in the Churches of your Diocess; and even to Trusts and Preferments

ments in the Church, if we are legally presented thereto?

Our Author knows in his Conscience; and I urge him, or any other learned Man, to deny it; that such a Profession as this, were really no more than to say; "We believe the Trinity of Divine *Persons*, to be the one GOD, under the triple Distinction and Consideration of Divine INTELLECT, adequate SELF-KNOWLEDG, and the perfect beautifying SELF-COMPLACENCE; and we understand the *Offices* and *Creeeds* of the Church, in conformity to this Exposition of the Article of the Trinity, by the greatest and most revered Lights and Guides in the Catholick Church, whether the antient or the modern."

Therefore, if our learned Brother will not accompany me to the Bishop, or Archbishop, with the aforesaid Address; because he judges, it would be accepted, nay *could not be refused*; I enter here my Protest, that he must no more say; "He is never the nearer to the Communion of the Church, for professing what he calls the Trinity of *Modes* or *Distinctions*; but is really the only Trinity of *Persons*, that are properly so called."

II.

There hath been no Incarnation of God.

There hath been no Incarnation of God, or the Divine Nature. This again is a Proposition, too general and unlimited; and which no Wit or Learning can justify, as it here lieth, on supposition of the Divine Authority of Scripture. Saith our Saviour; *The Father (GOD) that Dwelleth in me, he doeth the Works*, John 14. 10. Some have rendred that Text; *The Father that ABIDETH, or INHABITETH in me, he doeth the Works.* But whether Dwelleth, Inhabiteth, or Abideth, it certainly destroys our Author's *no Incarnation*; for here is an Incarnation, not barely Occasional and Transient, but which is called an Inhabiting, and Dwelling. Our Advantage here is, this is a Text with which Men can play no Tricks, as we say; Distinctions, Criticism, Metaphysicks, have here nothing to do: the Text in spite of all endeavours of Wit and Art, will preserve its Sense unshaken; it is, and always will be this; the Divine Nature (or GOD) *Abideth, Dwelleth, Inhabiteth*, in the Humanity

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manity of Christ. The same as to say,
The Divine Nature was Incarnate in a Human.

Saith our Author, *No Incarnation of the Divine Nature*; saith St. Paul, concerning our Saviour, "*In him DWELLETH all the FULLNESS of the GODHEAD bodily*," Col. 2. 9. I am considering, how we shall accord these two Writers. On consulting with our Author's Friends, I find, they answer, *O very easily*. For Paul meant, "*The Fulness of the Knowledg of the Godhead or God, dwelt in Christ Jesus*." And not as in *Moses*, the first Law-giver; in *Types* only, and *Shadows*; but *Bodily*, that is, *Substantially* and *Solidly*. Methinks, 'tis more like a Jest, or rather a *Burlesque*, than a serious Interpretation of the Text. If the Apostle had meant to say only, "*Jesus Christ had all the full Knowledg, of the Nature and the Will of God, and manifested this to Men*;" it was an *extravagant* way of expressing this, to say, "*In him dwelt all the Fulness of the Godhead, bodily or substantially*." Who would take, without previous Direction from so great Masters, *the full Knowledg of the Will and Nature of God, in any Person*, to be *all the Fulness of the GOD-HEAD in such Person*; or *DWELLING*, to be knowing; or that dwelling in him *bodily or carnally*, should be

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knowing substantially and *solidly*, in opposition to a bare figurative, typical, and as it were *umbratile* Knowledge, such as they feign that *Moses* had? I leave it to the Sincerity and good Judgment of this learned Author, to consider, and to determine within himself; "Whether, seeing 'tis
 " confessed, that the Divinity manifested
 " it self in our Saviour, by all acts of
 " *Power* and *Wisdom*, that could be any
 " way required to prove an *Incarnation*;
 " the words we alledge, *in him dwelt the*
 " *Fulness of the GODHEAD* corporally,
 " or carnally, be not properly and naturally
 " interpreted our way; and forcedly and
 " strainedly in the way of his Friends.
 " There being nothing in the Context,
 " that may determine one, rather to their
 " Sense, so disagreeable to the ordinary fa-
 " miliar Sense of the words; than to ours,
 " that perfectly accords to them." And
 our Author cannot deny, that if *Paul* had
 never so earnestly intended, to declare for
 our Doctrine of the Incarnation; he could
 not have expressed himself more to our
 Minds and Meaning, than by saying as he
 does, *In Christ Jesus did dwell the Fulness of*
the Godhead.

Well then, some Incarnation, or some
dwelling or abiding of God in the human
 Nature of Christ, must be granted una-
 voidably; 'tis expressly said, that God

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DWELT, God ABODE in him. The Question can only be, of what *kind*, and what *distinction*, with respect to the Presence of God in others, the Incarnation or Indwelling in our Saviour, was?

And here truly such a Scene opens, as would invite one to go a great way into it; if our Reverence of the Mysteries of God, and the Depths of his Counsels and Ways, did not as much awe us, as the Glories of the Scene on the other hand allure us. I shall say however on the matter, what is necessary and sufficient to our present purpose; without invading the Divine Secrets.

1. The abhorrence that some Men have taken up, of the Expression, Divine INCARNATION, seems only a *Party-Whim*; a *vain Jealousy* that 'tis intended to signify much more, than in truth the Catholick Church meaneth thereby. The Scripture Expressions *Ἐν ἑμδί, σὺν αὐτῷ, μένον* *ἐν ἑμδί, ἐσκήνωσεν, κατοικεῖ, ἐν αὐτῷ*; (GOD was *in* him, *with* him; GOD *abode*, *dwelt*, *inhabited* in him;) are as emphatical, and expressive of what the Church believes in the matter, as is INCARNATION, or GOD-MAN: and one may wonder, that such Criticks as our Opposers are known to be, should need to be told it. We never read in Scripture, that God did DWELL, did ABIDE, did IN-

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HABIT, in *Moses* or *David*, or any other of the greatest Prophets or Inspired; but in *Jesus Christ* only: it must needs be therefore, that something peculiar and extraordinary is meant, by such extraordinary and peculiar Modes of speaking. The Father, God, the Fulness of the Godhead, *in* him; nay Inhabiting, and Dwelling, in him; is far above whatsoever is said, any where, of any *mere* Man, or that *can* be said with any good Propriety of a mere Man: a less emphatical Expression than *Divine Incarnation*, every one sees, will not duly answer the force of those other words.

2. The Incarnation of God is not held in the Catholick Church, to be such Indwelling; 1. As that thereby the Divinity becometh but *commensurate* to the Human Nature of Christ; or is not every where besides. 2. Or as tho the Divinity *really* took any of the Imperfections, or Frailties, of the inferior Nature assumed by it. 3. Or as if, by the Incarnation, the *Divine Properties* became the *essential and natural* Properties of the Human Nature, as they are of the Divine: But only, that, "the Human Nature received Divine Properties, as they speak
" in the Schools, *communicatively*, or by
" participation. As (*v. g.*) Iron made red-hot, receives the *Properties* of *Fire*, even
" Light

“ Light and Heat, tho it self be by nature a *dark and cold* Body: or as a Human Body, animated once by a Soul, receives from it the Properties of Life, Sensation, and Intellection.” Nor do all allow thus much; “ The Communication of Idioms (or Properties) being according to many, nay the most, not at all from the Divine NATURE, to the Human NATURE; but *only Pre-
dicated* of the Human Nature, in respect of the *Person*; that is, of GOD indwelling.”

3. The *Effects* of the Incarnation (or Assumption of the Humanity by God,) are much *freer* on the part of God; than are the *Effects* of the Incarnation of a Soul, on the part of the Soul. For the Soul cannot withdraw, or suspend, its Communications to the Body in Union with it. The Body, in virtue of the Union, *lives* and is *sensible*, as necessarily as the Soul is sensible or liveth. “ Not so, as I said, in the Divine Union; for in that, the Human Nature receives the Communications of the Divinity, not Necessarily, but at the Will and Pleasure of the indwelling Divinity.” Hence the Humanity of Christ, tho in an Union with God, had not always all *Knowledge*, and all *Power*; but only such Power, and such

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such Knowledg, as to God seemed good : as is most plain in the Gospels.

The Observations made hitherto, serve to show us, that the Incarnation of the Divine Nature ; that is such a *Mormo*, to these Gentlemen ; has really nothing in it to discourage Faith. There is no occasion given by our Doctrine, to this Gentleman or his Party, to refuse their Assent and Concurrence to an Article that is sufficiently verified, in the mighty Acts of our *Saviour*, as well as by so many clear Scripture-Testimonies ; and even tho there were not a word of it in Scripture. But we shall better understand and master the whole Difficulty of this Article ; if we consider again,

4. There are several Degrees of *Indwelling* of God, in his Creatures ; as,

(1.) He is present *to*, and is *in*, the whole Creation ; so intimately and proximately, that nothing is more *inward* (that we may so speak) to it self, than is God.

(2.) He is in all things, not only by his *Essence*, called his Omni-presence ; but as the Schools speak, by his *Concourse* also. A Concourse or Concurrence to their several *Powers* ; which could not ('tis more generally held) alone act, without such Concourse.

(3.) God is in all *Men*, by his general *Grace* ; enabling them to see and acknowledge.

knowledg their Duty, and to be aware of their Faultiness; and exciting, and enabling them to Repentance, and Amendment. And also by Comforts, and other Assistances, requisite to their Condition and their Circumstances.

(4.) He is in the *Converted*, and the *Faithful*, by *Confirming* Grace; and by peculiar Influences, and instances of Paternal Love and Favour.

(5.) In some, by a still greater Influx, and more special Direction. *E. gr.* In the Writers of Holy Scripture, and in the Prophets, by *Inspiration*; and in some of them by a temporary, miraculous Concourse, by such Concourse as enables them to work Miracles. But this, only on some Occasions; not perpetually and constantly, so as that it may be called an *Inhabiting*, *Dwelling*, *Abiding*, or *Union*, with them.

(6.) But in Christ, the Divine Indwelling, by exertion of Divine Perfections, and Attributes, is constant and perpetual; "Tho not equally, and of all of them, at "the same time." And the Humanity of Christ is under the immediate *Direction* of God Indwelling; no less than, nay more than, the Body of a Man is under the Management of the Soul that animates it.

This is what we call the *Hypostatical Union*, or the Incarnation; and none of our Author's Arguments do, in the least, affect

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affect it; I don't think, that he will pretend they do. He imagines, 'as doth his whole Party, that he hath a great Controversy with the Church, in the Article of the Incarnation; when 'tis only with their own Mistakes of what the Church teacheth.

I do not believe that our Author will think fit to deny; that the Divine Nature (or GOD) was and is in our *Saviour*, "By a general miraculous *Concourse*; and exertion of Divine Perfections and Attributes, *in* him and *by* him, tho not equally at all times: or that the Humanity is under the Direction of GOD indwelling, as the Body is of the Soul." He will not deny it, because the Proofs and the Instances of it, are so numerous and so clear in the Gospels. I as little fear, that he can show, that this is not the real and whole Meaning of the Church, when she saith, *GOD incarnate*; or Jesus Christ is not a mere Man, but is *GOD-MAN*. It will not become a Man of his great Sense, as well as Learning, to litigate about mere *Terms*, or *Words* only, whether for or against them; he would have but a melancholy Reckoning of it at last, so to employ his great Abilities, given for great Purposes. In short, I would not, that he should fully acknowledg in his Mind the *Thing*; and yet controvert the *Words* and
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Terms, and this against the Peace of the Catholick Church.

5. Some have said here; the *WISDOM* is a *Person*, for it is *GOD* under the *Character* or *Note* (as the *Schools* speak) of *begotten WISDOM*, or the *SELF-KNOWLEDG*; and a Human Soul in Union with a Body, is also confessedly a *Person*. If therefore Jesus Christ be both these, even true God and true Man; why is he called *one Person*, and *one Subsistence*; and not rather two *Subsistences* and two *Persons*, as well as *two Natures*? And why again is it said, the Humanity of Christ did not *subsist* by it self, nor hath a *Subsistence* of its own; but *in the WORD* (or *WISDOM*,) and by the *Subsistence* of the *WISDOM*? They that make this exception, are not aware that in these Questions (to speak *Scholastically* and *Metaphysically*) *Subsistence* and *Existence*, or to subsist and exist, are different things.

A thing is said to *subsist*, (and if *rational*, to be a *Person*;) when it existeth not as an *Accident*, or as an *Adjunct*, or as a *part* of some other thing; but exists *Individually*, or *Alone*: or if it doth exist *in composition* with some other thing, or in *Quasi-composition*; yet is the *superior* and *governing Nature* in such composition, or *Quasi-composition*. The Body of every Man, and the *Human Nature* of Christ, have their *Existences*

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ces. (or Beings) distinctly and independently of the Soul, and of the *Λῆσθ* or WISDOM. But the Body not existing Individually or *alone*, but as a part of the Compound called *Man*, and under the Government of the *Soul*, is not therefore, while in such Composition, a *Subsistent*, or Suppositum, as others speak. And the Humanity of our *Saviour*, tho having a compleat *Existence* of its own, yet not existing actually *alone*, but *with* the WISDOM, and *under Government* of the same ; is not therefore a *Subsistent*, or proper *Person*, but an *Adjunct* of the Person of the WISDOM ; that is, of GOD under the Distinction and Subsistence of the WISDOM. This is the whole meaning of " The Human Nature of Christ, subsisting by the subsistence of the *Λῆσθ*, " WORD, or WISDOM ; and of its " being assumed into that Personality or " Subsistence." The which some Writers on these Questions, not having well understood, they have raised very impertinent, both Arguments, and Objections ; to which their Opposers, as Learned in the *Scholastick* Terms and Modes of speaking as were they, have answered as widely from the Mark.

The short is ; the Human Nature of our Lord Christ, being assumed into such an Union (as is before described) with a superior Person ; *viz.* with GOD under the Perfo-

Personality (or Distinction) of the WISDOM; and *governed* by it, as the Body of Man by his Soul; cannot therefore be reckoned a (distinct) *Person*, *Subsistent*, or *Subsistence*; but only an Adjunct or Part (as it were) of the Divine Person, by which it was assumed, and is governed. And tho thus to speak, is to speak rather scientifically, and artificially, than *naturally*; and the Faith of Christians was the same that now it is, before this metaphysical Accuracy (or as others will speak, *Niceness*) was taken up, and insisted on: yet it being now the *establish'd* Language, if *Learned* Men shall speak otherways, that is, shall *affect* to speak otherways, 'tis a Contempt or Neglect of Authority; and gives occasion to the Breach of Charity, and of Peace; both of them contrary to our Duty as Christians, and much more as Clergymen.

It remains now to this Head, that we consider the Objections, advanced by our Author.

1. Dr. *Sherlock* had put it to him, to produce a Text that teaches that Jesus Christ is but a *mere Man*. He answers, *p. 19. Of that Day and Hour*, (the Day and Hour of the last Judgment, or rather of the Excision of *Jerusalem*) *knoweth no One, not the Angels, not the Son, but the Father*, Mark 13. 32. To which St. *Matthew* adds, but the Father ONLY, *Matth. 24. 36.* If
Christ

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Christ be ignorant of any thing, he is not God.

I observe, these Gentlemen have been always willing to try their whole Cause (so to speak) by this Text; so, at a Publick Disputation in *Hungary*, against a *Jesuit*; and another in *Poland*, against a Learned Gentleman; they put the Issue of their Cause on this Text, and their management of it. I omit, that it is a Text, questioned by some of the Fathers; whether it be genuine, a real part of Scripture, or not: as *Petavius* has observed; who yet grants, and contends, that 'tis genuine. I am content, that they make their most of it: it will do them no Service, no not the least. For Jesus Christ might be more, and was more than mere Man, even God-Man; that is, *Man in Union with God*; tho the Communications whether of Knowledg or Power to him; were not universal, in respect whether of Things, or Time; "But rather were suited, only to the just Occasions (on his part) for them."

We read elsewhere, that he enquired for the Grave of *Lazarus*; saith he, *Where have you laid him?* And 'tis said of him, by the *Evangelist*; *He encreased in Stature, and in Knowledg; and in Favour with God, and with Man.* He thanked God sometimes; *I thank thee, Father, thou hast heard me.* And in respect of Power, he needed once, that

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that the *Angels should come, and minister to him*: And another time, *to be strengthened by a particular Angel, from the Lord*. Doth our Author think, that the Catholick Church hath overlooked these Passages in the Gospels, any more than his Friends; or needs to be advised, what allowance is to be made, on the account of these Texts? No, the Catholick Faith is framed, from the Texts that assure us; that God was *with*, and *in* Christ; that the Father, God, the Godhead, did *abide*, did *inhabit*, did *dwell* in him. From these Texts, I say, as interpreted, and as it were *limited*, by those other Texts; by those other Texts which make us to know, that “The Communications of the indwelling Divinity, to the Human Nature of Christ, were adapted and adjusted to the proper Occasions for them.” Some things, the Church granteth, he some times *knew not*, by virtue of the Union; “Because they might be known otherways, easily, and more decently and properly; or *because* they were not yet necessary, or not so convenient to be yet known by him.” And some things, he could not some times *do*; nay, sometimes he wanted Power to succour himself, and to comfort himself; *Because*, as saith the Apostle, *it became him, to be made in all things like to his Brethren; that he might be for them*.

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a faithful and a merciful High-Priest; — and having himself suffered, (by Difficulties and Sorrows) might be ready and disposed to succour them. It is, I say, from these Texts together; and not (as our Author and his Friends) only from those of them that represent our Saviour to us, sometimes as *not knowing some things*, and sometimes as *lacking the help of God*; nay, and of Angels, and Men; that the Catholick Church formeth her Faith concerning him.

The Church believeth, because so many Texts say it, and because his Life and mighty Acts confirm it; that the Father, (God, the Godhead) doth *dwell, abide, inhabit*, in the Lord Christ; whereby she cannot call him a *mere Man*, but *God-Man*. She believeth, that his *Person*, in respect of the indwelling Divinity, is to be called G O D, God *by nature*, Creator of Heaven and Earth; as in respect of the *Humanity*, it is as truly said of him, “He was conceived by the Holy Spirit, born of the Virgin Mary, was crucified, died, and was buried.” Believing also, because she reads it in the *Word of Truth*, that the Communications (of Knowledge and Power) to the Humanity of the Redeemer, by the indwelling Divinity, were all along most wisely and admirably dispensed; “Were adjusted to the Occasions, Times; and future, as
“ well

“ well as present Counfels of God. And
 “ that hence, of ſome things *Chriſt* was
 “ ſometimes Ignorant; and other times was
 “ left to his own Counfels, and to the Suc-
 “ cours of Angels, and of *Men*.”

And this very Text, objected to us by
 our Author, teaches the ſame thing that all
 the reſt do. It ſaith, “ Of that Day and
 “ Hour, knoweth no one, not the Angels,
 “ or the Son; but the Father only.” Any
 one may ſee, it is a *Gradation*, as the *Gram-
 marians* ſpeak; Angels, SON, GOD.
 How comes the *Son*, (the *Son of Man*, as
 appears by the foregoing thirtieth Verſe in
St. Matthew, and twenty fixth in *St. Mark*)
 to be here above *Angels*, and next to *God*,
 in the *Gradation*; if not becauſe he is
 GOD-MAN? Man indeed, and the *Son
 of Man*; but in whom GOD abideth, dwel-
 leth, inhabiteth, is Incarnate.

As to our Author's querks, upon the
 words *Father*, and *Son* in this Text; I do
 not laugh at 'em, becauſe I am ſure he
 himſelf does. He knows full well, that
 the Church underſtands this Text, of the
Son of Man; by the *Father*, the underſtands
 GOD; by the *Son*, the *Son of Man*. In
 whom indeed dwelt the *Fulneſs of the God-
 head*, as ſaith *St. Paul*; but ſo (as we have
 been forced often to repeat) that the Divi-
 nity communicated to him Divine Powers

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and Perfections, but only as *the Ends* of the
Incarnation did from time to time re-
quire.

2. His other Objection is; If there hath
been an Incarnation of God, there is no
Argument left against the *Anthropomorphites*;
that believed, and now believe, God is
such a Person as Man. That is to say,
consisteth of a Soul, and an organized Body:
a Body like to ours, having Eyes, Hands,
Legs, a Brain, Heart, Bowels, and the
rest; and a Soul, that loves, hates, is an-
gry, rejoiceth, repenteth, as ours doth. How
shall this be disproved, or proved to be
impossible or even unlikely, if God hath
really been *Incaruate*, and was actually In-
caruate in the Humanity of Christ? For
as to Scripture-Texts, the *Anthropomorphites*
alledge many more, and much clearer
Texts, for their Doctrine; than it can be
pretended, are alledged for the *Incarnation*
of God in the Humanity of our Lord Christ.
Therefore, either let the Church say, that
the *Anthropomorphite* Doctrine agrees with
Holy Scripture, and therefore must be sub-
mitted to, by *Reason*; or let her forgo the
(pretended) Incarnation.

I would be glad, to know that our Au-
thor really desires, that the *Anthropomorphite*
Doctrine should be disproved: would he,
in earnest, that I prove against them, that

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God is somewhat more than a *fine old Gentleman, sitting in an armed Chair, in Heaven?* I ask this Question; *because*, he accounts for this Doctrine, and the pretended Proofs of it, as fully and heartily as any *Anthropomorphite* can; and says nothing, (he seems industriously to avoid saying any thing) either against the Doctrine, or towards clearing himself of it. And farther, *because*, divers *Socinians* have professedly been of the *Anthropomorphite* Opinion; it may be, the most of them. Mr. *Firmin* and Mr. *Hedworth* grew first into Friendship with me, by occasion of my satisfying them, in the Article of the *Essential Omnipresence*. They were both of the Opinion, that God Almighty hath an organiz'd Body; and such Passions as well as Parts, as Man hath; and that this is the reason, that Man is said in Scripture to have been made *in the Likeness and Image of God*. It was no hard matter to convince ingenuous Men, that enquired candidly after Truth; and were ready to embrace it, from whatsoever hand it came, or how much soever against former Prepossession; that the *Anthropomorphite* Doctrine, in the necessary Consequences of it, is no better than *Atheism*; "Destroying all the Arguments for the Being of God, that are taken from the Creation, Conservation, or Government of the Universe."

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On the strong suspicion I have, that this Writer also is an *Anthropomorphite*; I will tell him (briefly) what passed, between Mr. *Firmin*, Mr. *Hedworth*, and me, on the Question, *What kind of Being God Almighty is?*

Mr. *Firmin's* Letters alledge the Scripture-Texts, that speak of God, after the manner of Men. Which are so clear and many, *says he*, that were your Trinity supported by the hundredth part of that Evidence; I don't think, that any Man would contest it with the Church. And why should I think, that God would use so many Expressions in his Word, that are, *you say*, most improper, and imply a great and dangerous both Falshood, and *Absurdity*; an Absurdity and Falshood that necessarily give us Conceptions, that are very contrary to the Divine Nature, very derogatory to it, and *incompatible* with it? Who should I believe, concerning God, but himself; and how can I think, that *he* speaks less properly than the Church?

Mr. *Hedworth*, as a learned Man, said; besides the numberless Authorities to this purpose in the Books of Scripture, it was also the more general Opinion in the Church it self, during the first four or five *Centuries*: it seems that almost only *Origen*, and the *Origenists*, were of the contrary Judgment.

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It seems to have been the prevailing Doctrine, till after St. *John Chrysostom* : and the real Cause of *his* Deposition and Banishment, was his Opposition to this Doctrine, or that he was on the side of the *Origenists* ; tho other Pretences, and his Differences with the Court, were put also into the Scale.

He said farther ; we can no more conceive, that there should be Seeing, and Hearing, without *Eyes* and *Ears* ; or Understanding, without *Brains* ; or Life, without a duly organiz'd and temper'd Body : than that the *Hand* should see, the *Eye* hear ; or *Vacuum*, or all *Matter* in general, however figured or constipated and confused, should have Sensation and Reason.

He alledged, that as to God's Presence *with*, and Government of the Universe ; he governeth, partly by the Ministry of the several Orders of Angels, as is most plain in Scripture : which assigneth particular Kingdoms, to the regiment of the greater Angels, therefore (there) called *Thrones*, *Principalities*, and *Powers* ; and particular Men, to the (lesser) *Guardian-Angels*, called therefore in Scripture *their Angels*, Mat. 18. 10. But it should seem, he ruleth chiefly by a certain Emanation or *Virtue*, issuing from him, and pervading all things ; which also is the *Medium*, by which he per-

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ceiveth all things (and with the quickest Motion, an *instantaneous* Motion) every where. It is with respect to this, this Virtue and *Emanation* from him, somewhat like to that from our Saviour and the Apostles, that *Immensety* and *Omnipresence* is in some Texts attributed to God, 1 *Kings* 8. 27. *Job* 11. 7. *Psal.* 139. 7, 8. *Psal.* 145. 3. *Jer.* 23. 24. This account, saith Mr. *Hedworth*, of the Divine Omnipresence, even by an Emanation or *Virtue* from him, as it perfectly answers to all the Texts of Scripture, that are otherways scarce reconcilable; (*viz.* those that speak of God as every where Present, and those that represent him as in Heaven, and as having a Body like to ours;) so it better agrees with the Purity and the Dignity of the Divine Nature. For by any other Omnipresence, we must say, he is personally present in *Hell*, in *Sinks*, in *Privies*, and other (like) vile Places; and even *confined* to them: which, to the Antients, and other (later) learned Men of the first Character, hath seemed unworthy of God. And that indeed he is not *Personally* or *Essentially* in such Places, may be inferred by the Charge given by *Moses*, to the *Israelites* then encamped; *Deut.* 23. 13. *Thou shalt have a Paddle on thy Weapon; and when thou wilt ease thy self, thou shalt dig therewith, and shalt cover what cometh from thee:*

thee: for the Lord thy God walketh in the midst of thy Camp. Let thy Camp be holy, (that is, be kept clean, as holy Places are wont;) that he see no Uncleaness in thee, and therefore turn from thee.

These were the Reasons of that learned Gentleman, and his Friend Mr. *Firmin*; the Sum and Abridgment of my Answer, was as here followeth.

I. The Books of Scripture speak indeed of the Eye, Hand, and other bodily Parts of God; as also of his Passions, of Love, Anger, Jealousy, and the rest. But they speak too, of his *Books*; of his *Sword*, *Shield*, *Spear*; *Wings*, and divers such like; *Psal.* 56. 8. *Psal.* 139. 16. *Revel.* 20. 12. *Psal.* 35. 2, 3. *Isa.* 66. 16. I should wonder, if you do not acknowledg a *Figure*, in these Texts: but if here we must confess a *Figure*, why not in those other also, that describe God as having *Parts* and *Passions* like to ours? For if indeed he have Passions and Parts, he hath need also of his *Books*, and *Weapons*; nay, and also of Clothing, Aliment, and all our other Helps and Aids of Life. There must be in Heaven *Agriculture*, and all the Arts; for the Service of God, and his Ministers there.

II. 'Tis lamely inferred, from the objected Texts; that God hath indeed Passions, and

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and an organiz'd Body. Because all that believe the *Spirituality* of God, and his essential *Omnipresence*; and therefore deny, that he hath, or can have an organized Body, or Passions such as ours; do yet speak of God in the very Phrase and Language of those Texts. We all say, his *Hand* delivereth; his *Eyes* are over all Men, and their Works; he *loveth* Righteousness, his Soul *hateth* Iniquity; and the rest of that kind. In a word, all Men speak, as do those Texts; without intending thereby, that God is like to our selves, nay believing the contrary: therefore nothing can be inferred in favour of the *Anthropomorphic* Errors, from such Texts; but rather against them. "For when the Scriptures use our Language, they use it in *our sense* and meaning of it."

III. The Scriptures, and all Men, speak thus; because 'tis supposed by all, that the *Figure* in these Expressions, is so obvious, so universally acknowledged, and so easily interpreted; that there is no danger, that any should mistake our meaning, while we thus speak.

IV. But as *ex abundanti*, the inspired Writers have been mindful, plainly to say; nay, to inculcate with great Earnestness, divers such things concerning God, as utterly destroy the *Anthropomorphic* Conceits, concern-

concerning his Person. As that, he is *In-
visible*; and that no *Image* or *Similitude*
ought to be made, or *can* be made, of him.
1 Tim. i. 17. *To the King eternal, immortal,
INVISIBLE.* Deut. 4. 16. *Corrupt not
your selves, by making a Graven Image; the
Likeness of Male or Female.* Rom. i. 22. *Pro-
fessing to be Wise, they became Fools; changing
the Glory of the (incorruptible) GOD, into
an Image made like to (corruptible) Man.* There
could be no reason, thus to forbid all Ima-
ges of God, made in the Likeness of any
Creature, and particularly of *Man*; if he
hath indeed an *organiz'd Body*, a *Body*
with such *Parts* as we have. And as little
could he be said to be *INVISIBLE*, nay
that *cannot be seen*; for the *Body* of God, as
more glorious and bright than all others,
would be *more visible* than any other (*or-
ganz'd*) *Body*.

V. And why have you not observed,
that the Scriptures say, *God is a SPIRIT*;
and that *a Spirit hath not Flesh and Bones, as
we have*: They add moreover, he *hath not
Eyes of Flesh*; as is supposed in your Belief:
John 4. 24. Luke 24. 39. Job 10. 4.

VI. The Text in *Deuteronomy*, that re-
quires the *Israelites* to keep a clean Camp,
because *God* walked in their Camp, speaks
undoubtedly of the *Angel* their Conductor,
that represented *God* to them; in whom the
Name

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Name (i. e. the Authority) of God, is said to be. *Exod. 23. 20, 21. I will send my Angel before you, to keep you in your way: Displease him not; for my Name is in him.* The like is to be answered, to those Texts that speak of God, as *Descending* to our Earth on some great Occasions; as, to converse with *Adam* in Paradise, to confound the Languages at *Babel*, to give the Law at Mount *Sinai*, to shut *Noah* (and the Creatures with him) into the Ark. On these, and all such like Occasions, it was the Angel or Angels of God; who representing his Majesty, on those Occasions, are therefore called by his Name.

VII. 'Tis an odd Mistake, that God is defiled, or (as it were) sullied, as we; by foul or noisome Places. Because he hath neither Parts nor Passions, nor ought else, like to ours or us; he cannot be sullied or be offended, by the nature of whatsoever Place. Which thing some have expressed, not ineptly, by saying; such Places no more defile God, than the Sun-beams are contaminated by the Dunghil, on which they reverberate, and shine; nay, seem there to shine, more brightly than elsewhere.

VIII. The Passions of Joy, Pleasure, Grief, Anger, Repentance, are attributed to God, in the Bible, and in common Speech; in the same Sense that Human Members,

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Members, and an organiz'd Body, are: and the Scriptures themselves teach so much. Numb. 23. 19. *God is not a Man, or the Son of Man, that he should REPENT.* Job 22. 2, 3. *Is it PLEASURE to God, if thou art Righteous?* If God is not *Delighted*, as that Text says, with our Obedience; in the way of Passion: neither is he *Angry*, or *Grieved*, in the way of Passion, at our Disobedience or Neglects. As therefore the *Ear* and *Eye* of God, is his Knowledge; his *Hand*, his Action in Punishing, or Protecting: so his Delight, is only his rational *Approbation*; his Anger, is his mere *Dislike*, or his naked *Purpose to Punish*. And so of the rest.

IX. Whereas you object farther; "We cannot conceive of Seeing, without *Eyes*; or of Hearing, without *Ears*; or that there should be Understanding, without *Brains*; or Life, without an *organiz'd Body*." 'Tis too hastily said; nay shows the great Absurdity, and even Impossibility of the *Anthropomorphite* Hypothesis. For "There could never have been *Eyes*, or *Ears*, or *Brains*, or *Life*; if there had not been before them an *Understanding*, and that too an *infinite* Understanding, to devise, and to make, both them and their *Objects*." The Mechanism, Sensation, Life, and Intellection, of whatsoever original,

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nal, organiz'd Body, do necessarily presuppose a *Contriver*, and *Maker*, of such Body; such Body being an Effect by much too great for *Chance*, or any natural *undesigning Mechanism*; as all but stark Fools will, on consideration, acknowledg.

The Body of God, if it be organized, as ours; that is, hath such Members and Parts, internal and external, as hath ours; because it was an *original underived* Body, you will grant, was a Work of the greatest Contrivance and Counsel: I pray you, who was the Designer, and Framer, of this Body of God? Was it himself? But then, he must be præ-existent to himself; he must be, before he was *made*. Or was it his *Soul*, (if you think that his Soul is any thing but the *Temperament* of his Body) that framed his Body? but this supposes, that his Soul existed some time before his Body; and saw without *Eyes*, and understood without *Brains*.

And your Angels, the Ministers (you say of God) in Governing the World: if they have Bodies like to ours, and therefore see with Eyes, and hear with Ears, and understand with Brains; they could not be *invisible* to us. We should know our *Provincial*, and our *Guardian*, Angels; as well as we know our Magistrates, or our Domesticks. It is plain then, there was
Life,

Life, before an organiz'd Body; Understanding, before Brains; and what answereth to, or (as the School-Doctors speak) *eminently containeth*, Sight and Hearing, and even Eating, Drinking, and Digesting, and all other *natural* Powers and Actions, before Ears and Eyes, before the Mouth and Stomach, or the other Members and their Powers.

X. I affirm it to be simply impossible that *Man*, or one *like to Man*, should make Heaven and Earth; should convene the Fires, that make the Sun and the Fixed Stars; and give to those celestial Bodies their rapid, and yet equal and perpetual, Rotations; or that he should inspect and direct all things, even in the most remote and secret Places, where himself is not. You say, there is no Sight or Hearing, without Ears and Eyes; nor Understanding, without Brains and an organiz'd Body; and in truth your *Hypothesis* requires that you say so: Therefore that (pretended) *Emanation* or Virtue from the Body of God, being but a *corporeal* Efflux, that hath neither Eyes nor Ears, nor Brain; how should it be the *Medium* of such great Effects, as are *Creation*, and *Providence*? Evidently, it can be no more the Medium (or Instrument) by which God *knows* what is done here, or by which he regulates all matters, at such immense Distances (as the *Astronomers* have with

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with good certainty calculated them) from his Heaven; than the continual *Perpiration* from our Bodies, observed by *Physicians*, can inform us of external things, or can execute our Thoughts or our Will on them. To conclude this Point; to be assured that God is not an *organiz'd* Body, a Man, or like to Man, one needs only to read the first Chapter of *Genesis*; where the Method, and the Manner of the Creation is described. 'Tis described, as performed by God's *Commanding*, that is, *Willing within himself*, that the *Light*, (the Firmament, the Sun, the Earth, the Herbage, Living-Creatures,) should exist. He is described then, as acting; not as a Man, or like to Man, *by his Members and Parts*, and *by Tools and Engines*; but, as our *Spirits*, of what Nature or Substance soever they are, do act on our *Bodies*, and the several parts of them; namely, by *Willing* only.

Mr. *Hedworth* and Mr. *Firmin* acquiesced in these Arguments: and I have Letters still by me, from the one and the other of them, wherein they acknowledg; 'tis as necessary to own the Divine *Essential* Omnipresence, as the very Existence of God. As these Reasons satisfied those Gentlemen; so I hope they will have like weight with the learned Author; to whom I am now
answer-

answering; if indeed he is of the *Anthropomorphite* Opinion.

He mistakes however, in supposing, that *God incarnate* is a Doctrine any thing like to the Doctrine of the *Anthropomorphites*. For the *good old Gentleman* imagined by them, is a finite limited Being; that scarce goes out of his Heaven, once in five hundred Years. He hath certain *Court-Days*, that necessarily take him up; greater and lesser *Ministers*, with whom he must advise, and whose Service he must use. His Emanation or *Virtue*, (like the Tail of a Comet, or the Effluvia of a Magnet) because it is a mere Perspiration or Expiration, like to that of Human (and other Animal) Bodies; without Eyes, or Ears, or Brains, or Life; can inform him of nothing, and execute nothing, no more than can ours; especially at any great Distances from him. If it have a *Balsamick*, Healing Power, like to that of our Saviour, it will cure Diseases; by restoring a due Temperament, to diseased Bodies; but is not otherwise of use to the Creation, or to himself. To be short, their Hypothesis is very different from ours; who only say, "The Indwelling of God in our Saviour, " is not a Contraction, or a Confinement, " of the Divine Immensity, to an organized Body; nor an Assumption of the

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“ Infirmities, or the Frailties of the Human Nature; nor a *Metamorphosis* of the Humanity into God, and much less of God into the Humanity: it is only such an Indwelling, that the Humanity is as much under the Direction of the Divinity, as our Bodies are of our Souls; and an Exertion of Divine Powers and Properties *in* and *by* the Humanity.” Of which indeed we have no very adequate Comparisons; but we have such, as competently help us to understand it. For so, *Fire* communicates its Properties, of Heat and Light, to the cold and dark Body of *Iron*. And so, the Human Soul imparteth Life, Sensation, and likely also Intellection, to an organiz’d Body; that on the Soul’s departure is but a Carcase, without Understanding, Perception, or Life.

III.

No Personal Union of God with Man, can justify the Expression, God was made Man.

“ No Personal Union of God with Man, can justify the Expression, *God was made Man.*” It is intended against those words
in

in the *Nicene Creed*, in our Liturgy, *God was made Man*. Let some honest Friend then hold my Cane and Gloves; and I will try, what can be said for our old Fathers of *Nice*.

In the first place, Brother, I say; no Man (of the Communion of the Catholic Church) uses this Expression in a Sense not justifiable. The only unjustifiable Sense of these words, is what none of us ever used them in; *viz.* to signify, that *the Divinity is changed into a Man*. Our learned Brother knows this well enough; but was minded to make us purge our selves to him, that we have no absurd impossible Meaning, or such Meaning as never Man had.

Secondly, I say; that as to this (fearful excommunicate) Expression, *And was made Man*, 'tis explained in another Creed of our Liturgy, the Creed of *St. Athanasius*, in a Sense that will satisfy as many, as are only Tender, and not also Litigious. Saith the *Nicene Creed*, *And was made Man*; saith the *Athanasian*, so called, "Not by Conversion of the *Godhead*, into *Flesh*; but by taking the *Manhood* into God." See, Brother, here is no changing of God, into Man; that fear is blown over: all that is meant, is only this; God so took the Human Nature, as to exert Divine Powers and Perfections *in it*, and *by it*.

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I say, lastly; if these Gentlemen are for entering their Caution, against every Expression, that stark Fools may mistake, or the Captious and Litigious may pervert; I wonder, they do not enter Caution too, against divers *Scripture-Expressions*: for verily there are a great number there, that such Men may pervert, or may mistake. *It repented God, at the Heart, that he had made Man*, Gen. 6. 6. *The Lord said, I will go down, and see whether they (the Sodomites) have done, altogether according to the Cry concerning them; and if not, I will know*: Gen. 18. 17, 21. Or to instance but only in such Texts, as have affinity to our present Enquiries; *He that is joined to the Lord, is one Spirit*, (is one Spirit with the Lord) 1 Cor. 6. 17. *In Jesus Christ dwelt all the Fulness of the Godhead*, Col. 2. 9. Methinks, these two Texts are more gross, the first especially, than our *Was made Man*. But sure, 'tis well for 'em, that they are *Scripture-Expressions*; else those People, that if they can affix a bad Interpretation, will never endure that we give them a rational and sound one, would exclaim at these Texts; at least as much, as at the *Nicene Absurdity, God was made Man*.

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Therefore, to this last Proposition of our Author, I say; 'tis with too little regard to Charity and Peace, that any do except to Expressions, which *they know* are intended (nay, are *publickly* interpreted) by the Church, in a Sense that the Excepters themselves do own to be a *necessary Truth*. As here, the Expression, *And was made Man*, is interpreted by the Church, not of the *Conversion of the Godhead into Man*; but only of GOD, (as the Scriptures speak) *Manifested, Inhabiting, Dwelling in the Humanity of the Redeemer*.

August 14.
1714.

FINIS.

ERRATA.

P. 9. l. 1. for Dr. Clarke's read Dr. Clarke.

P. 36. l. 8. for Being read Beings.

P. 65. l. 9. for as to Good read us to Good.

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